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SOME

Primitive Doctrines Reviv'd: Or

THE

INTERMEDIATE Or MIDDLE

STATE

Of Departed SOULS

(As to Happineſs or Miſery)

Before the

DAY of JUDGMENT.

Plainly prov'd from the

Holy Scriptures

AND

CONCURRENT TESTIMONY

OF THE

FATHERS of the CHURCH.

To which is prefix'd the Judgment of the Reverend Dr. *George Hickes* concerning this Book, and the Subject thereof

London: Printed for *S. Keble* at the *Turks Head*, and *R. Goſling*, at the *Mitre* and *Crown* againſt St. *Dunſtan's* Church in *Fleetſtreet*. 1713.

MVSEVM
BRITAN
NICVM

The Judgment of the Reverend Dr. GEORGE HICKES concerning this Book, and the Subject thereof.

THE Doctrines asserted and defended in this Treatise, written by a Person of great Worth, but who hath chosen modestly to conceal his Name from the World in this, as in some other Specimens of a truly Noble and Catholick Spirit, for the Recovery of the Good Old Principles *I take to be such, after all that hath been said or written on both sides, as are plainly enough grounded on the Holy Scriptures, as understood by the General Consent of all the Primitive and Catholick Doctors of the Church, before the gross Superstitions of Popery, by which, as we justly complain they were corrupted in the Western Church: and for certain they are so far from being Popish that it was impossible for Popery, justly and properly so called, ever to have gotten admittance among Christians, had the Antient Doctrine of the Intermediate State of Souls between Death and Judgment with the others here mentioned, which flow from it, been kept pure. Neither can there in two Opinions be a more effectual Defensative against the* Roman Heresy, *particularly in the most advantageous Articles of it, whereby it hath been (and is) mainly supported in worldly Pomp and Grandeur; than a free and impartial Revival of* Primitive Principles, *as we find them to have been at first delivered by our Blessed Lord and his Apostles to the Church, and to have been faithfully and religiously kept by the same for more than four Hundred*

Years

Years, as I think this Author hath plainly ſhew'd in the ſecond Part of this Treatiſe. To reſtore theſe, and conſequently to foreclose the way among us againſt all P.pal Innovations and Corruptions, is evidently the Deſign of this Book: And when the Reader ſhall have read it through, and duly weighed and compared it all together, as the Importance of the Subject doth require, I will then leave him to judge whether or no the Author hath proved his Point, and to conſider whether any thing more proper can be done for reſettling the Reformation throughout the World upon its original Foundation, and for recovering what hath been loſt by the Negligence of ſome, by the Cowardiſe of others, and the too violent and indifferent Zeal of many more. But whatever ſome Readers may think, the Doctrines here Reſtored *are no other, than have been already maintained by the moſt Eminent Men of this Church both for Learning and Piety, ever ſince the Reformation of it was begun amongſt us: ſeveral of whom are in the laſt Part brought in as Vouchers, and it would be eaſy to add a Liſt of as many more, ſuch as Biſhop* Andrews, *Biſhop* Montague, *Biſhop* Coſen, *Doctor* Towerſon *&c. But becauſe moſt of them have written only occaſionally on theſe Points, and ſome, that have handled the matter a little more fully, have choſen yet to do it in the Latin Tongue, for the ſake of the Learned; it cannot be improper for the ſake as well of the Unlearned as the Learned, that a Diſcourſe of this Nature ſhould be ſent abroad in the Engliſh Tongue, which may be uſeful on many Accounts, and on more than will be at firſt eaſily believed. For many Errors and Hereſies have ſprung up of very diffſerent Kinds, and even Sadduciſm and Infidelity, it is much to be feared, have taken no ſmall rooting from the vulgar Notions both of Papiſts and Proteſtants, concerning the State of Departed Souls before the Day of Judgment: and how miſerably the Scriptures have been*

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perverted upon this Head by the Innovators, contrary to the plain Doctrine of those Divine Records, and to the very Design of the Christian Dispensation, as it is built upon the Resurrection of Christ and his Right to return that he may Judge the Quick and the Dead; is certainly very lamentable to consider. There will be found very many Places in the New Testament, which are here rescued from the Mistakes and Misrepresentations of some Moderns, that have ignorantly taken up an old Condemned Notion of the Gnosticks, and from their strained Accommodations to certain Vulgar Prejudices, which began to spread themselves and grow up amongst us soon after the Reformation from causes in which the History of those Times will inform us; besides there are some Passages in the Old Testament, which perhaps we cannot better Interpret, than from some of the Apocryphal Books of the Hellenist Jews, which do certainly contain the Opinions and Practices of that People before our Saviour's Time, and speak more explicitly of the future State after Death, than any of the Canonical Books of the Old Testament; for which this Reason is generally given, that the Wisdom of God saw it fit gradually to prepare them for that greater Light of Immortality, which was afterward to be brought to Light by the Messiah, as the true Light and Life of the World, and to the Reception of which they might be the better disposed by their Captivity in Babylon, their Persecutions under Antiochus, and other great Calamities, which they suffered from the Greeks, the Syrians, and the Romans. Although it must not be thought, that the more Ancient Jews were therefore perfectly Ignorant of the Doctrines of Immortality and the Resurrection; seeing that these Truths were discernable by the Light of Nature duly attended to, and certainly known and believed by the Worthies of Faith under the Old Testament, as from the 11th Chapter of the Epistle to the Hebrews may invincibly be proved.

And Origen *in his Anſwer to* Celſus *hath given us to underſtand, how they came by this Knowledge; and that they did not receive it (or any part thereof) from the Heathens; but had it conveyed down by a conſtant Tradition from Father to Son, to which an early Information contributed not a little; he telling us, that it was cuſtomary for them to † inſtruct their Children from their very Cradle, in the Certainty of the* Intermediate *State of Souls, of a* Judgment, *and of* Rewards *for them that live well here. From whom, and from* Joſephus, *as alſo other Ancient Jewiſh Writers, and their Received Interpretations of Scripture (part whereof are ſtill preſerved in their oldeſt* Targums, *ſuch as thoſe of* Onkelos *and* Jonathan*) we learn that they commonly believed the Region for the Souls of the Righteous, during the State, or Interval after Death, was not in Heaven, but under it; yea that ſome ſeemed to be of Opinion, that it might be not only under Heaven, but even under the Earth too, for which Dr.* Windet *in his very Learned Treatiſe on this Subject, and ſome others of great Learning and Judgment have given Reaſons. So far were they, and ſo far alſo were the moſt Ancient Chriſtians from the Modern Notions of a Souls immediate Admiſſion after Death into the Preſence of God in the Heavens, and of a Judgment before the Reſurrection. The* Valentinians *and the* Marcionites *are ſome of the firſt, that are taken notice of to have perverted the Antient Chriſtian Doctrine concerning the future State of Souls, by accomodating it more to certain Philoſophical and Cabaliſtical Notions, than to the common Baptiſmal Creed; and thereby in effect making void the Faith of the Reſurrection of the Body, while they advanced*

† χρεὼν αμα γενέσει καὶ συμπληρώσει τῶ λόγω διδάσκεσθαι αὐτὸς τὴν τῆς ψυχῆς ἀθανασίαν, καὶ τὰ ὑπὸ γῆν δικαιωτήρια, καὶ τὰς τιμὰς τῶν καλῶς βεβιωκότων. Origen. cont. Celſ. Lib. 5. p. 266, l. 10. Edit. Lutet. 1677.

vanced the State of ſeperate Souls much beyond what Chriſt and his Apoſtles had ever done; and did not obſerve enough the Diſtinction betwixt the Chriſtian, and the Philoſophical Doctrine of future Rewards and Puniſhments; this being preſently after Death, but that not till Chriſt's Coming at the Laſt Day; this being of the Soul alone, but that of the Soul and Body united. Yet theſe were not the firſt who loſt this Diſtinction, and receded both from the Jewiſh and Chriſtian Tradition, generally received: but there were ſome other Ancient Hereticks, with whom the moſt Antient Chriſtian Apologiſt extant was ſo offended for departing from the Common Doctrine, according as it had been revealed, that he did not think they ought to be [a] accounted Chriſtians, or even ſo much as Jews.

And it appears from St. [b] Irenæus to have been undoubtedly an Opinion of ſeveral of the Simonian or Gnoſtick Hereticks, that their Souls went immediately after Death to Heaven, and aſcended directly to the Father; in their Aſcenſion leaving behind them the viſibly Created Heavens, and the Demiurgick Spirit of this World, and paſſing to the Mother of them all, as they ſuppoſed, or to their Heavenly City and Country. Now from this one Error, which was grounded upon their Contempt of the Body, and the fond Reaſonings of vain Philoſophy, there ſprung up this other that there was to be no general Reſurrection of the Body, for as much as the Glory of the Souls of the Righteous tranſlated above the Heavens into the

(a) Οἱ μὲν λέγοντες μὴ εἶναι νεκρῶν ἀνάστασιν, ἀλλὰ ἅμα τῷ ἀποθνήσκειν, τὰς ψυχὰς αὐτῶν ἀναλαμβάνεσθαι εἰς τὸν οὐρανόν. μὴ ὑπολαμβάντες αὐτοὺς Χριστιανοὺς. ὥσπερ οὐδὲ Ἰουδαίους. Just. Martyr Dialog. cum Tryph. p. 307. Ed. Paris 1615.

(b) Hæretici deſpicientes plaſmationem Dei, & non ſuſcipientes ſalutem carnis ſuæ, contemnentes autem & repremiſſionem Dei, & totum ſupergredientes Deum ſenſu, *ſimul atque mortui fuerint*, dicunt ſe ſupergredi cœlos & Demiurgum, et ire ad *Matrem*, vel ad eum (*Scil. Deum*) qui ab ipſis affingitur *Patrem*. *Iren. Lib.* 5. *c.* 31. See Dr. *Grabes* Notes upon the Place.

the Bosom of the Father, and consequently fully *already happy, could not but be sufficient. That this Heresy was as Ancient as the very Days of the Apostles is certain from the set Discourse of St.* Paul *in the Famous* XVth *Chapter of his first Epistle to the* Corinthians, *which is plainly written in opposition to these Heretick*s; *where we may observe, that the Apostle disputeth not against such as did wholly deny all manner of Resurrection from the Dead, as the* Sadducees *did, since if they were Christians whom he argueth against (as undeniably they were) they must of necessity own, that Christ died and rose again from the Dead, as also that he raised several others from Death to Life, even as* Elijah *and* Elisha *had likewise done before: and therefore the Stress of his whole Argument lieth against those, who did deny the* General *Resurrection of the Dead, or at least a Resurrection of all the Righteous, as imagining that the Reunion of the Body to a Soul already Glorified in Heaven, and there possessed of full Happiness, could add but little or nothing to that Happy Soul; yea that rather it might be an Impediment than otherwise, from the Grossness and Terrestreity of its matter; and that therefore the Resurrection was to be wholly Spiritual and Internal, as some Modern Enthusiasts after them have asserted. But it is plain from the Apostle's Answer, that they were mistaken both in their* Principles *and in their* Deductions *from them; and if so, then there can be no immediate Entrance of a Soul into Glory upon its Separation from the Body, according to the* Principles of the Apostolick Age; *but there must be a patient waiting in Hope, and in the Peace of God, till that Glory shall be revealed, wherewith Christ will Glorify all that are His at his Second Coming, as the Author of this very useful Treatise hath with great plainess shewed.*

He hath undertaken by a multitude of Testimonies out of the Holy Scriptures, and Ancient Fathers of

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the Church, to prove that the Souls of the Dead do remain in an Intermediate *State betwixt Death and the Reſurrection, without going directly either to Heaven or Hell vulgarly ſo underſtood; That the proper Region for the Manſion of the Souls of the* Righteous *during this Intermediate State, is called* Paradiſe, *or* Abraham's Boſom, *or* Bay; *That the Souls of the* Wicked *during this Time of Separation are confined to certain* Priſons, *which are under the Power of Evil Angels, where they are reſerved againſt the Day of Judgment, not without diſmal Apprehenſions of that Day; that there is no* [c] *Immediate Judgment after Death, and that neither the Righteous nor the Wicked have any Judicial Sentence pronounc'd for or againſt them by Chriſt* [d] *before his Second Coming; That none of the Patriarchs, Prophets, Apoſtles, or Martyrs, no not even the Bleſſed Mother of our Lord are exempted from abiding till the Reſurrection in this Intermediate State, or are admitted into the* Beatifick Viſion, *notwithſtanding that they may enjoy in this Interim frequent Viſitations from the Glorifyed Humanity of CHRIST, as ſome of the Ancients thought, according as they are more or leſs diſpoſed and capacitated to receive them; that it is hence a moſt abſurd Superſtition to give any Degree of Religious Worſhip to the Bleſſed Virgin and other Saints, or addreſs them for obtaining either Spiritual or Temporal Benefits, upon a fond Suppoſition, that they muſt needs be acquainted with what we pray for by Vertue of the*

(c) Πλάτων δὲ ὁμοίως ἔφη Ῥαδάμανθυν καὶ Μίνω κολάζειν τὰς ἀδίκους παρ' αὐτοῦ ἐλθόντας. ἡμεῖς δὲ τὸ αὐτὸ πρᾶγμα φαμὲν γενήσεσθαι, ἀλλ' ὑπὸ τοῦ χριστοῦ, καὶ τοῖς αὐτοῖς σώμασι μετὰ τῶν ψυχῶν γινομένοις καὶ αἰωνίαν κόλασιν κολασθησομένοις. *Juſt. Martyr Apol. 2. p. 57. l. 14. Ed. Par.*

(d) Τὰς μὲν τῶν εὐσεβῶν, ὃν κρείττονί που χωρίῳ μένειν, τὰς δὲ ἀδίκους καὶ πονηρὰς ἐν χείρονι, τὸν τῆς κρίσεως ἐκδεχομένας καιρόν ποτε, ὅπως αἱ μὲν ἄξιαί τινος θεοῦ φανεῖσαι, οὐκ ἀποθνήσκουσιν ἔτι· αἱ δὲ κολάζονται. *Dial. cum Tryph. p. 223.*

the Beatifick Vision, and by beholding all things in the Mirror (*as is fancied*) *of the* Trinity; *that all the Righteous in this Interval are capable of further improving themselves, and of making continual Advances in Perfection, though they can never arrive before the Resurrection to that Happiness which is* absolutely perfect; *that the Doctrine of a* Popish Purgatory, *of the* Deliverance *of Souls thence, and* Translation *of them into the Beatifick Vision, and of* Penances *by way of Satisfaction for Persons Deceased, and of* Commutation *of those Penances, with the most scandalous Abuse of* Indulgences, *are all utterly inconsistent with the Scripture Notion of the Intermediate State of the Souls of the Faithful, which is to them of every Degree an Entrance into a happy* Rest *from the* Labours *and Afflictions of this Life; that nothing can therefore be more ridiculous, as nothing is more plainly contradicted by the Reasonings of Christ and his Apostles, than to fancy that the* Pains *of Purgatory during the supposed Continuance of them, may be as great as those of Hell, or of the same Nature with them, whereas even the Wicked themselves will not so far as we find, endure any such Pains, till after the Sentence be pronounced against them by CHRIST at his coming to Judgment; And that the most Antient Practice of Prayer for all Souls departed with the Sign of Faith, and in the Peace and Fellowship of the Church, as founded upon the Primitive Doctrine of the State of Souls betwixt Death and Judgment here explained, doth no wise favour, but on the contrary effectually destroy the* Roman Purgatory, *together with all that Superstructure, which is absurdly built upon it, and supported by worldly Interest.*

And that the Author hath done all this to good Satisfaction, and hath rightly enough distinguished betwixt the Primitive Doctrines *themselves, which are here endeavoured to be restored, and the* Corruptions *and* Abuses *of them, which have since been superadded in the latter*

Ages

Ages of the Church, when there was ſo general Defection of the Governours of it, from that Faith *and* Love *of God, which were in the* Beginning; *I make no doubt but many of his Readers, who ſhall come without Prejudice, will be ſufficiently convinced, though perhaps they may not ſo readily aſſent to every thing, that is* Occaſionally *Advanced in this Book. There are ſome few things wherein I my ſelf cannot perfectly ſubſcribe to the Authors Opinion, but they do not touch the main of the Argument, or any of the Principal Doctrines, or Practices here vindicated: And I dare ſay for him, that he leaves the Reader at liberty to lay them aſide, as he ſhall ſee reaſon, or to bring them to a further Examination. And particularly I cannot be ſatisfied with his Aſſertion concerning the ſecond or fourth Book of* Eſdras, *as if it had a* much better Claim to be reckoned amongſt the *Canonical* Books of the Old Teſtament, than has any other of the Controverted Books which are called *Apocryphal* p. 11. *or as if the true Reaſon* why the Council of Trent diſparaged it, and decreed it not Sacred, *(though their Church had for a long time before Publickly received it as ſuch, and conſequently Printed it in all their Bibles* as Sacred Text *untill that Council) was becauſe* there are ſome Prophecies in it, which ſeem to ſit hard upon the preſent Corrupted Church of Rome. *For though it muſt be confeſſed indeed, that ſome of the very Early Fathers, both of the Greek and Latin* Church, *have cited this Book with great Eſteem; and that the Latin Tranſlation of it is certainly very Ancient, having been quoted by St.* Ambroſe *under the Name of* Scriptura Eſdræ; *as alſo that there are a great many Paſſages in the New Teſtament, and ſome of the Words of our Bleſſed Lord himſelf, which agree pretty well with ſome Sayings in this Book, and are not to be found in any of the Hebrew ſacred Writers beſides; yet all this might very well be, I ſuppoſe, ſhould this Apocryphal Book have been writ-*

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ten some time after the Planting of the Gospel by the Apostles, without there be stronger Arguments produced than hitherto have appeared, to prove that this was writen by some Jew, as truly as the Books of Wisdom *and* Ecclesiasticus *were, before the Establishment of Christianity in the World. However the use that is here made of this Antient Book is only Collateral, and as it serveth to explain a very noble Passage in the Prophet* Isaiah: *So that whether it be a* Jewish *Hellenistical, or a* Christian *Book there will be no great difference in the Force of the Argument, or the Application of the Mind of* Isaiah *concerning Middle States, and the* Repositories *of the Jewish Souls after this Life till the Resurrection. For since it is generally granted, that this Book must have been written about the End of the first Century at farthest, as our Dr.* Reynolds *in a Learned Lecture made against it hath endeavoured to fix the Date of it, it will be much at one whether the* Jewish *or the* Christian *Doctrine concerning these* Promptuaria Animarum *be therein declared. So also whereas p.* 147. *the* Pseudo Dionysius *is cited by our Author under his assumed Name of* Dionysius *the* Areopagite, *this cannot make any the least Alteration as to his Testimony; seeing that he is not there vouched as a Witness of the* First *Century, wherein the* True Dionysius *flourished, but as a Writer only* falsly so called, *and not known till* after the middle of the *Fourth. For if the Former may be but allowed to be an Evidence of the* Doctrine *of the Church in the* First, *and the Latter of the* Practice *of the Church in the* Fourth *Age, this will sufficiently answer the Design for which they are brought.*

As the Scripture Part of this Treatise cost the Author a great deal of Pains, as he tells us, by having never met with any thing to give him the Hint, *much less to direct and assist him in the Prosecution of such a Design; it is to be hoped that the Pains he hath taken will not be lost upon those who, though they have but small*

Veneration

Veneration for the Early and Approved Writers of the Catholick Church, yet profeſs themſelves moſt ready to be determined by the Authority of the Holy Scriptures. And ſince there is ſuch a Cloud of Witneſſes here brought, both out of the Old and New Teſtament, for aſſerting and vindicating the Doctrines in this Book maintained, and the Primitive Practices which are built upon them; I am encouraged to expect that both the Antient and the Modern Doctors cited afterward, who bear Witneſs both to the one and the other, may for their ſake meet with a more kind Treatment, than otherwiſe could have been hoped for. As the Author hath taken the Texts in the ſame Order, wherein they ſtand in our Bibles, and as ſome of them may be capable of more Interpretations than one, the Reader muſt not think to have the full Evidence for what they are brought to prove at firſt diſcovered; but is deſired to wait, till he ſhall have read over the whole, and have compared them all well together, before he paſs his Cenſure upon the Evidence given. And the ſame thing is deſired alſo as to the other Teſtimonies, Antient *and* Modern, *in the two following Parts. I know there is an Exception againſt theſe which is thought to be of ſome force: and it is this,* That there are *ſome others of the ſame Claſs and Order, who do expreſly deny any* Third *State after this Life, beſides* Heaven *and* Hell. *But as there are very few of the* Antient *Chriſtian Writers who expreſs themſelves to that purpoſe: ſo they that do, plainly mean no more by it than this, that there is no ſuch Middle Place betwixt Heaven and Hell for Souls out of the Body which can be ſaid not to belong to the one or the other of them, or where we may affirm of the Inhabitants, that they are neither Happy nor Miſerable. For ſome there were, it ſeems, who ſaid they did not at all matter whether they ever entred Heaven, ſo they could but eſcape Hell; pretending they ſhould be well enough contented to continue in a Middle Place betwixt theſe two. No wonder if ſuch fooliſh Reaſoners as they, were ſmartly told that they were abſurd in their Wiſhes; and that to eſcape Hell was all one as to gain Heaven, and to loſe Heaven all one as to go to Hell. Thus St.* Ephraim Syrus *did roundly Anſwer thoſe who made this mad Excuſe for themſelves; giving them to underſtand withall that the Scriptures knew nothing of more than*

two Eternal Regions, the one of Happineſs, the other of Miſery. And herein he hath ſpoken truly the Senſe of as many as ſpeak in the ſame manner againſt a Third State after this Life; but which doth not at leaſt contradict what is advanced in this Treatiſe; but is very conformable to the Principles here laid down. For all the Paſſages both in the Scriptures and in the Antient Church Writers, which mention no more but theſe Two Manſions in the next World for Two Orders of Men, Good and Bad, as well as for two Orders of Spirits, muſt neceſſarily be underſtood of Two only that are Eternal; *and as denying any Third State or Manſion, either of Men or Angels, which is not dependent on thoſe mentioned, or is of perpetual Duration.*

But after all, if any through being accuſtomed to the ordinary Appellations of Heaven *and* Hell, *taken for the different State of Souls after this preſent Life, do not like the Expreſſion of a Third or Middle State, howſoever that be limited; ſo that they agree but to the Subſtance of what is here delivered according to Scripture and to the Conſonant Teſtimony and Interpretation of the Catholick Church, they may, if they pleaſe, continue the uſe of the received Terms amongſt us. Since no other Middle State is by our Author defended, but ſuch as the one or the other of thoſe common Names may be applied to in a large Senſe: his Middle State for the Righteous being but as the Borders and Suburbs of Heaven, or as the Bay and Entrance into that Bleſſed Kingdom, wherein they are very Happy, but cannot yet attain their* Full *Happineſs in the Preſence or the Beatifick Viſion of God, for which they are commanded to wait yet in Hope, till all their Brethren can be* perfected *with them, and they can all receive together their Crowns of Glory from the Hands of the* LORD *in* That Day; *and his Middle State for the Wicked, being but as the Borders and Suburbs of Hell, or as an Out Court and Paſſage into that Accurſed Region, wherein they are very miſerable, but receive not yet their merited Doom, under the Dreadful apprehenſion whereof they muſt needs be grievouſly tormented, during the whole time of their Confinement in thoſe doleful Priſons till the Day of Judgment. So that the Intermediate State of Souls here contended for, together with the moſt Primitive and Catholick Practice of* Suffrages *for all Righteous*

Souls

Souls which thereupon is founded, being granted, according as both the one and the other are fully explained by our Author in Oppoſition to the Popiſh Corruptions *of them; we may nevertheleſs as truly ſay, as otherwiſe we could,* * Extra duos hoſce Ordines alius non eſt ordo medius, *according to an old Maxim; and may with an* † *Apoſtolical Writer ſtill aſſert the Two Ways and Manſions of* Light *and* Darkneſs, *and that beſides theſe there is no* Third. *Whereas all ſuch Paſſages do directly make againſt ſuch* Middle Places, *as a* Purgatory *in the Confines of Hell, where the Souls of the Faithful are tormented with Fire, and theſe are only there detained that are never to enter into Hell, but are to be tranſported thence into Heaven; or as a* Limbus Infantum, *wherein a certain Order of Souls are fancied to have their Confinement without the Puniſhment of* Senſe, *but not without that of* Loſs, *as the Schools diſtinguiſh, that is, without any Senſation at all either of Good or Evil, of Pain or of Joy, of pleaſant or of unpleaſant: But ſuch Paſſages do make nothing, were they far more numerous than they can be pretended to be, againſt the Intermediate State of ſeparate Souls, as they properly appertain to one of the Eternal Manſions of Happineſs or Miſery, and are either Happy or Miſerable till the Day of Judgment, according as they have ground either of Hope or Fear. What* Blondell *and* Daille *have objected againſt theſe common Sentiments of the Primitive Chriſtians, and againſt their Univerſal Agreement in Practice purſuant hereto, as early as the ſecond Century even by their own Acknowledgment, is ſufficiently obviated by the Collection of Scripture Teſtimonies in the firſt Part. And ſure nothing can be more Precarious and Extravagant than that Hypotheſis of the Firſt, which ſuppoſeth the Catholick Practice of Prayers for the Dead after the* Old Manner, *to have been firſt taken up among Chriſtians from the Author of the pretended Sybilline Oracles about the middle of the ſecond Century, or ſomewhat ſooner; when it is acknowledged by himſelf to have been a received Cuſtom, and part of the Publick Service of the Church, before the End of that Century. And if ſo, it muſt undoubtedly have been a Practice of the Apoſtolical Age, whatever he pretends to the contrary, as it had been a Practice alſo of the Jewiſh Church for ſome time before, and without any known beginning:*

and

* *Ephr. Syr. Tract. de Manſionibus æternis.* † *Barnabas.*

and it were much to be wished, that in those Churches (both of the East and West) where it is still kept up, it were perfectly Reformed *according to the true Primitive Model, from all Superstitions and Abuses of every kind; and that in those where for the sake of these it hath been remov'd out of the Publick Service, it might be* Restored *again in its first Integrity, according to the Best and most Antient Forms which we have extant. This however though it be a* Real, *yet I can by no means look upon as an* Essential *Defect in a Church; and especially where the same is barely* omitted, *not positively* Condemned *or Anathematized. And therefore I cannot but esteem it very unwarrantable and absurd for any one to leave a Communion on that Account, and go over to another where the same is retained, but not without most gross Superstition; were there even nothing else to be considered in the Change of Communions. So far is the* Primitive *Practice of Prayers and Oblations for the Souls of the Faithful Departed from either inferring the Purgatory of the Modern Church of* Rome, *or from disposing any one to seek for Refuge in a Church so greatly departed from her first Faith and Practice.*

But having had occasion to declare my Mind elsewhere with great freedom concerning other ancient Doctrines and Practices of the purest Ages of the Catholick Church, I shall only tell the Reader, that I fear no Censure for having here published my Sentiments concerning the Doctrines of this Book, from reading and examining of which I shall detain him no longer, nor from giving his Judgment according to the Weight and Validity of the Testimonies he will find in it.

G. HICKES.

PREFACE.

IT *is an old Saying and a true, That* Cuſtome is a ſecond or another Nature, *for things which at firſt appear very ſtrange, and very diſagreeable to us, by Cuſtom become familiar, And 'tis by experience found a very difficult Task to change or alter Riveted Cuſtoms. Nor could ſome Men live without ſeveral things unto which they have uſed themſelves, and which only Cuſtom has made neceſſary to them. But the Divine Chriſtian Law teaches us better things: We muſt, if we Obey it, break our ſelves of many of our Cuſtoms, and of all our evil Habits; however deeply we are engaged, however fond we are of them, and however long we have addicted our ſelves to them. What I am now about is therefore a hard Task; 'tis to break us, if I can, of a Cuſtom of believing wrong about a thing which ſeems very plain to me from the Holy Scriptures, and which yet has been much perverted, and by many totally laid aſide: As have ſeveral other very good things, very good Principles, and Primitive Uſages. Yet it appears very ſtrange that Scripture Truths, which have been univerſally Believed, and Received from the Beginning, and which were Carefully and Faithfully handed down and conveyed unaltered, through ſeveral Ages of the Church, for ſeveral Centuries, ſhould yet after all become ſo unmodiſh, ſo out of faſhion, ſo much neglected, ſo forgotten, and at laſt ſo intirely dis-*

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believed, that 'tis looked upon by ſome as Madneſs to talk of them; by others as beginning a new Sect, and founding a new Hereſie to Revive them. And the moſt modeſt Cenſure ſome can afford the Revival of them is, its being a Deſign of Re-introducing Popery; (which is far from my purpoſe, as will appear by what follows) and which alone is enough to make them at leaſt not popular, if not totally to ſuppreſs them, however well they be founded in Scripture, Reaſon, or Antiquity. So that a Man may probably foreſee that he ſhall have a popular Cry againſt him, who pretends to declare againſt any received Cuſtom or Practice, be it never ſo Defective, Corrupt or Contrary to Truth.

This I take to be the Caſe of what I am now about in the following Sheets, where I endeavour to prove from Holy Writ, from the Fathers of the firſt four Centuries, and from ſeveral Learned, Pious, and Great Men of our own ſince the Reformation, That there is An Intermediate Or Middle State For Departed Souls To Abide In, Betwixt Death And The Reſurrection Far Different From What They Are Afterward To Be In, When Our Bleſſed Lord Jesus Christ Shall Appear At His Second Coming. That There Is No Immediate Judgment After Death. *And as a Conſequence of theſe,* That Prayer for the Dead is Lawful and Uſeful. *And if I have not miſunderſtood the Texts of Holy Scripture, which I have laid for my Foundation, or miſapplyed them, which I hope I have not, I humbly think I have proved theſe Particulars.*

And I think I may pretty confidently ſay, Thus the Early Fathers of the Chriſtian Church did firmly, and unanimouſly Believe, and Teach, And they Governed their Practice conſequentially to this their Belief. I am the bolder in thus poſitively claiming the Fathers, that I have never hitherto met with one who does ſo much as

pretend

pretend to ſay, when theſe things were not at all believed in the Church: And ſo to fix the time when the belief of them was firſt Introduced. I therefore muſt believe they were from the beginning. And had I only what the Early Fathers have written about them to ſupport me, thus I ſhould believe. But our infallible Rule, the Holy Scriptures of Truth do hold them forth unto us, And, to my thinking, Plainly, Evidently, and Poſitively.

So that now the Queſtion is, How came we then to loſe the Knowledge and Belief of theſe Truths? How was it poſſible to ſtifle and ſuppreſs ſuch Sacred and Ancient Credentials and Evidences for theſe? Eſpecially ſince the Holy Scriptures, which were Unlocked *by the* Reformation, *and the peruſal of them forbidden to none that I know of, in any Proteſtant Country, do contain them. And that the Early Fathers, which are in the Hands of the Learned amongſt us, who are preſumed to know beſt how to make uſe of them, did all unanimouſly believe them. This is the Difficulty to be accounted for, and which I ſhall endeavour to remove.*

That which appears to me to be the Reaſon of this Change of Principle, of which I am now Complaining is, That about the latter end of the ſixth, and the beginning of the ſeventh Century, ſome Corruptions of theſe Scriptural and Primitive Doctrines began to creep into the Church by Degrees: And in a few Years the Doctrine of Purgatory, and of the Invocation of the Saints departed, grew out of them; As many Errours have, out of Primitive and Solid Truths, and theſe Corruptions of Primitive Truths were the more reliſhing, that they fell in with three great Sins which are too agreeable to Nature, Pride, Covetouſneſs, and Ambition; which being hatched by Luxury, and proving Supporters to it (for it cannot ſubſiſt without Plenty) and by this time, Primitive Diſcipline being much Altered and Relaxed, and the Ancient Laudable Auſterity's, ſo far as they were Regular, very near Extinguiſhed in the Gulf

of ſenſual Pleaſures and worldly Vanitys, and Follys, The Generality of the Weſtern Church became ſo Debauched from its Primitive Purity, that there never could be found a Majority in it, from that time to this day, to put a ſtop to theſe dangerous Innovations, far leſs to dig them up by the Root.

And then upon the Reformation, while the firſt heat of it continued, many who became ſenſible of theſe, and the other Errours and Deformitys of the Church of Rome, *and her Popery, thought them ſo Prodigious, that they concluded they could not run too far away from her and them. And ſo it came to paſs, that whatever good Primitive Principles, Doctrines, Ceremonies, or Uſages the Papiſts had Retained or Perverted (it was all one to them) muſt be intirely laid aſide, rather than continued, tho' Purged, or Reformed, for fear of a Return of the Corruption in the Superſtructure, if the very* Foundation *were not utterly* Deſtroyed. *This was certainly Raſh and Haſty Zeal in ſome, as it was Blind Zeal in others, to be delivered from the Yoak of Papal Uſurpations, and which ought to be done another way, and therefore was not always according to Knowledge, and it ſucceeded accordingly. For thus it was, I preſume, that theſe Zealots, from their Averſion to Popery, and Hatred to the whole Conſtitution of the Weſtern Church, with which they were beſt acquainted, threw away Epiſcopacy, and all Superiority of Church Officers over Presbyters, as Popiſh. Thus came the Real Preſence in the Holy Euchariſt, and its being a Sacrifice or Oblation, to be diſputed, and at laſt denyed. Thus were the Ancient Primitive Uſages overthrown, and the Remains of the Ancient Diſcipline together with the Primitive Worſhip, Rejected and almoſt Loſt. And thus alſo were theſe Principles which I am now endeavouring to Revive, firſt diſcredited, then almoſt forgotten, and at laſt ſtampt with a Mark of Hereſie by thoſe Men, who as a principle Article of their Creed,*

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valued themſelves upon their not being Papiſts, and who could not bear the Name of CATHOLICK, *indeed ſcarce of* CHRISTIAN, *becauſe the Papiſts were called by it.*

But how great and how fatal a Miſtake, and how ſad and diſmal a Misfortune the Proſecution of this ill grounded Notion of theirs was, the many wild and mad Sects the ſubſequent Years produced, has ſufficiently proved. For by the ſame Rule, that Presbytery is a Reform upon Epiſcopacy, Independency is upon Presbytery, and Modern Anabaptiſm again upon that, and Quakeriſm upon all theſe, and French Hugonote *Prophecy upon it. So that now no Body can tell where this Over Reforming Humour will ſtop, having for want of due regard for* ANTIQUITY, UNIVERSALITY *and* CONSENT *(the true Standard of Reformation) already run many, in part or in whole, out of Chriſtianity. For we are come to that paſs, That ſeveral Sects amongſt us who are called Chriſtians, have taken upon them either to alter, or throw away the Creed, and others, who ſay they believe it, do yet think it ſinful to repeat it in a Church, or that it ſhould be made a part of the Worſhip of* GOD, *to profeſs our Belief of the twelve Articles contained in it, in that Form of Words. Are not ſuch People then like to remember it, and govern their Belief and Practice according to it, who thus deſpiſe it?*

Others again we have, who think Baptiſm as valid, if performed by a Footman as by a Prieſt. And I ſaw a Sermon of no very old Date, which pretends, That whoever believes in the Trinity, may Baptize; and that ſuch Baptiſm is Valid. Tho' I can much ſooner believe ſuch as aſſert that, to be but indifferent Believers themſelves, than, becauſe of their ſaying ſo, to think the Commiſſion Jeſus Chriſt gave to his Apoſtles, and in them to their Lawful Succeſſors, and which was by him confined to them, by his not giving any ſuch Commiſſion to any other beſides them, was not really meant by our Bleſſed Lord, as the

words in which he gave it plainly and naturally bear: Or that it is Lawful to extend a Commiſſion given by the Son of GOD, *and who is* GOD *himſelf, further than he has given Authority to do, which is in Effect to Forge a new Commiſſion. and not to be Governed and Directed by the old One, and is a pretending to be wiſer than* GOD *and to alter the Terms and Conditions he has graciouſly been pleaſed to appoint for Mans Salvation, and which no Man is allowed to do in Caſes of far leſs Conſequence and Importance.*

Others again we have amongſt us, who deny Baptiſm altogether, and ſome who allow it not to Infants.

Here I beg leave to give in my Complaint, becauſe of a Practice now too much encouraged, or at leaſt which is too much given way to, I mean that of going to Peoples Houſes to Baptiſe their Children, tho' they look as well, and are as like to live as any Children can be. This is now thought ſo much the due of every Parent, that the Miniſter of the Pariſh is reputed uncivil if he refuſe it, and too many of the Clergy practice it. And even the meaneſt Houſe-keeper thinks himſelf affronted and diſparaged, if it is propoſed to him to have his Child carryed to Church to be Baptized. Yet I cannot perſwade my ſelf but this Irregularity might be eaſily cured, if the Biſhops and their Clergy would exert themſelves enough in the Defence of the Church againſt this Corrupt Practice, and if they would let the People know their Duty, and not give way to ſuch things as too many do.

Some again we have amonſt us, who hold the Conſecrated Elements of the Lord's Supper to be only Plain, Common, (and I fear Inſignificant) Bread and Wine: And think any Body fit to give them, who pleaſes to ſay he is fit, or who will take it upon himſelf to Adminiſter the Holy Sacraments. And in ſhort, none are, in their Opinion, ſo improper for that Service, as are the Prieſts *of the* moſt High, *who only have Power, by Commiſſion*

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from GOD *to make them Sacraments or Significant and to Administer them.*

Many have laid aside all set Prayers, or Lyturgys as Popish and Sinful, and think the Irregular disjoynted Whimseys of their own heated Imaginations ought to be received, believed, and joyned in, as the Inspiration of the Holy Ghost. *And even our Blessed Saviour's own Heavenly Prayer is by them dispised, and of no Esteem in comparison of their own exalted Thoughts.*

And which is still worse, The Divinity of the Blessed Jesus *is denyed by too many, and the History of his Incarnation in the Womb of the Blessed Virgin, is Disbelieved and Ridiculed, and so consequently, his Merits, Satisfaction and Intercession is, as far as they are able, Destroyed, and he himself by them endeavoured to be deposed from his* Priestly *and* Kingly *Offices.*

All these and several other things are out of Order amongst us, because some People run Counter to Popery in a precipitant Manner, without Judgment, by not distinguishing what is Primitive, *and what is* truly Popish, *in the Church of* Rome. *As if the only way to get to Heaven, were by not being a Papist, without any regard at all had, to any positive Belief or Practice, as if all Religion consisted in that single Negative of not being a Papist.*

Thus, I say, we have seen and felt, the fatal and dire Effects of this Negative Rule or Confession. Whereas the Church of England, *at the Reformation fixed a Noble Standard for her self to go by. The Holy Scriptures in the first Place, as the only Foundation of Faith. And the Agreeing Sense of the Early Fathers, for the meaning of them. And she Regulated her Devotions, according to the Pattern of Primitive Worship, and set the Discipline and Practice of the Catholick Church, for the Rule whereby to Govern her Subjects. From which it was that she retained* Bishops, *as the* Genuin Successors *to the Holy Apostles in the Government of the Church,*

and the Viſible Repreſentatives *of the* INVISIBLE BISHOP, *Jeſus Chriſt, in Heaven, and under him as* Principles of Union *to their Flocks.*

From which alſo it was, That ſhe Compoſed a Noble Liturgy, ſo early as the beginning of King Edward VI's *Reign, wherein ſhe retained all that was Valuable and Primitive in the Romiſh Liturgy, and threw away only the Droſs and Refuſe, which they had ſuperadded. And to make it Compleat, ſhe took out of ſome other Ancient Liturgys, what was neceſſary and Convenient to make it perfect, which it was, as much as ever any was. And in the Act of Parliament* Anno ſecundo et Tertio Edward VI. *Confirming the Uſe of it, it is acknowledged to have been Compiled by the* Aid of the Holy Ghoſt. *The Words are theſe* —— But alſo to the intent a Uniform, Quiet and Godly Order ſhould be had concerning the Premiſes, hath appointed the Arch-Biſhop of Canterbury and certain of the moſt Learned and Diſcreet Biſhops, and other Learned Men of this Realm, to conſider and ponder the Premiſes, and thereupon having as well Eye and Reſpect to the moſt ſincere and pious Chriſtian Religion taught by the Scriptures, as to the Uſages of the Primitive Church, ſhould draw and make one Convenient and meet Order, Rite and Faſhion, of Common and Open Prayer and Adminiſtration of Sacraments to be had and uſed in his Majeſty's Realm of England and in Wales, the which at this time, BY THE AID OF THE HOLY GHOST with one Uniform Agreement, is of them concluded, ſet forth and delivered to his Highneſs to his great Comfort and Quietneſs of Mind in a Book entituled, a Book of Common Prayer and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church after the Uſe of the Church of England; Wherefore, &c. —*So that it was the Opinion of that Proteſtant Parliament that the Holy Ghoſt aſſiſted the Biſhops and other Divines who Compoſed it, and I do truely think*

think they Judged right, but I do not know that Bucer *himself or* Arch-Bishop Cranmer, *who employed him, tho' a Foreigner, did pretend to any Assistance of the Holy Ghost in the alterations they afterward made.*

From these Rules also it was that she Restored the Cup to the People of which the Church of Rome *had Robbed them, with a* non Obstante *the Institution of our Lord. And that she Prays in a known Tongue. That she believes the Real Presence in the Holy Eucharist, without pretending to define how it is brought to pass. And from these her Rules it also is, that she Rejects the New Doctrine of Transubstantiation, which was not Invented till about* 1200 *Years after* Christ. *And that of* Purgatory, *which was not Hatched till about* 600 *Years after* Christ. *And the Invocation of the Saints departed, which was Introduced as a Consequence of* Purgatory. *That she disclaims Merit and denys the Pope's Supremacy, and Infallibility: Looking upon her self as a Church, as much Independent of any other Church, as any other Church is of her. Because she is endowed with the Power of the Keys, as Independently of* Rome, *or of any other National Church, as they are of her: And that she is as much a Member of the Catholick Church, under* Christ *the Head, as any other Church can be. And thus she thinks her self entitled to Reform her self, and her Members, when there is Occasion for it, without Begging a Warrant or Leave from* Rome *or from any other National Church so to do, for while she keeps by her Rules and Standard, above mentioned, she is safe.*

But by the Malice of the Enemy, there have been many Tares sown in her, which have grown up, and become so many Sects and Factions, since the Reformation, and particularly in the time of the great Rebellion, that she has not been able, hitherto, to Root them out, least she should endanger the Wheat also. Nor can she do all she would do, to Heal her Breaches, for False Brethren

BRETHREN *which have got too great Power and Influence in and amongſt her Clergy and Members; for which Reaſon, ſhe has not kept all the Ground ſhe once ſtood upon; for theſe Men (if I may preſume to ſay it) have Overacted* MODERATION *ſo much, that with their Lenity, they have in a manner taught her Children to Rebel: And indeed to think, ſhe ought to deſtroy her ſelf, to ſatisfy their Caprice, which notwithſtanding, is ſimply Impoſſible to be done; for theſe her Rebellious Sons, have never yet been agreed, wherein ſhe is Deficient, and far leſs could they agree, were ſhe Deſtroyed, what to ſet up in her ſtead. Thus it was when ſhe was pulled down by the Republicans, and thus it would be were ſhe in theſe Circumſtances again, which ſeveral are longing for and endeavouring after.* Matth. 16. 18.

'Tis her own Genuine and Dutiful Children, who know beſt wherein ſhe is Faulty, and who do moſt Lament her not being in Circumſtances at preſent to come up to her own Rules of Reformation. And her having loſt any Ground ſhe was ever poſſeſſed of; and who beſtow moſt Pains to put her in her own Road again, againſt the Torrent of Oppoſition which they meet with, from all ſorts of Enemys from within and from without. Witneſs the many Excellent Books, which have been Written from time to time, by her Fathers and Doctors, complaining of ſuch Abuſes as have Crept into her Doctrine, Diſcipline, or Worſhip, by the Iniquity of the Times. Or indeed, rather of the wrong Notions or Practices, which have been Advanced and Maintained, or Practiced by any of her Governors, or Members. For it is certain ſhe cannot be undone by her open Enemys ſo eaſily, as by her own Prieſts and People, or ſuch as profeſs themſelves of her Communion, or comply with it.

And now as to the Subject I am upon, the few Authors I have ſubjoined to the Ancient Fathers, who were either Biſhops, or well deſerved to be ſuch, in

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our Church, do ſhew, That every Age has produced ſome good and Great Men of eminent Learning, and great Worth, who have declared their Agreement with the Ancient Fathers, who Lived in the early Days, and purer Times of Chriſtianity, in all the particular Heads I treat of in the following Sheets. And did Heartily Endeavour the Reſtoration of all Primitive, Pure, Catholick Principles. Shewing the Danger of Error and of Corruption in the Church, and of deſerting the Fathers and their Primitive Uſages when Founded upon Holy Writ, or bright Apoſtolical Tradition, for even the Fathers had their Miſtakes as well as others have had of later Years, ſuch as their Communicating of Infants, &c. which was upon due Examination Diſcuſſed, as not being the Practice of the Church from the Beginning, tho' it was the Practice of the African *Church in St.* Cyprian's *Time. And now, by the way, when this Cuſtom was in uſe, the Receiving the Holy Euchariſt was then thought as abſolutely Neceſſary to Salvation as the Advocates for Lay-Baptiſm think that Sacrament now to be: And the former Grounded their Opinion upon that in St.* John. vi. 53. Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you, *as the latter do theirs upon that in St.* John. iii. 5. Except a Man be Born of Water and of the Spirit, he cannot enter into the Kingdom of God.

But I cannot help believing, Firſt, *That the Adminiſtration of Baptiſm is as much confin'd to the Prieſthood by* Chriſt's *Commiſſion as is that of the Lord's Supper, and therefore,* Secondly, *That where God by His Providence debars any one from an Opportunity of Receiving Baptiſm from ſuch as have Power to give it Lawfully, In that Caſe, it is better to be without it then to break through Divine Rules to receive it Unlawfully, or from ſuch as are not included in the Commiſſion* Chriſt *gave to his Apoſtles, for Right Baptiſm*

is the Laver of Regeneration, but Uſurpers of the Prieſt-hood can neither give Remiſſion of Sins nor convey the Holy Spirit by their Baptiſm, and ſo it becomes a meer Outward Popiſh, OPUS OPERATUM, *without ſignificancy to the Receivers if this is not ſo, then it muſt follow, That it is acceptable to God to do Evil that Good may come of it, to aſſert which is Wicked. Yet how far the Mind of the Church profeſſedly approving of Lay-Baptiſm, nay, and in ſome Caſes injoyning it will make it uſeful to the* Bona fide recipientes, *eſpecially before there are Scruples raiſed and Arguments toſſed,* hinc inde, *about it, I ſhall not now pretend to determine, yet I think this is the beſt Plea the Romaniſt have for it of late Years, but this cannot be ſo well our Plea ſince the Reformation, where it was never enjoyn'd nor will it juſtify the Church for allowing of it, for I think the Governour of a Ship may make a much better Apology for himſelf, who in a ſtrange Sea, in a dark Night runs his Ship againſt a Rock, than if after he has ſeen the Rock and can eaſily ſail wide of it without any Danger, yet after all will chuſe to run his Ship againſt it.*

I muſt however obſerve, That all the Learned Aſſerters of the Validity of Lay-Baptiſm which have Written of late, that I have met with, have carefully avoided entering upon the Merits of the Cauſe, as fond as ſome of them ſeem to be of having the Lay-Baptiſms of Men or Women thought Valid, which ſhews rather how glad ſome of them would be that the ſprinkling of a Chriſtian Tinker, or of a Mahumitan or Heathen, tho' in Jeſt, or of a Jew tho' in Contempt, were Valid, than prove that it is ſo. Which diſcovers an Inveteracy, and Malignity in a Chriſtian Prieſt, of very dangerous Conſequence to the Church, and which I have not a Name for, and want Words to expreſs.

But to return, I know not that there is one thing in the Doctrine, Diſcipline or Worſhip of our Church, which

is capable of any Censure, or Amendment which has not been enquired into, and stated, and the Amendment proposed according to the Rule of the Holy Scriptures and the Concurring Sentiments of the Early Fathers, by some one or other of the Genuine Orthodox, Learned and Worthy Members of our Church, who have made it their Business, with great Pains and much Labour, and often with much Danger also. to shew us, what should be done, and what is necessary, in order to bring her up to her own Rules.

And besides those who are now at Rest and Happy in the Bosom of Abraham, *we have several still Living, whose Labours and Works have been Eminent in this way. Witness the many solid Answers which have been lately Published, to that Wicked Book of the* Rights, &c. *(of which a Doctor of Laws who Join'd with Popery and never yet Renounced it, is said to be the Author) particularly that of Doctor* Hickes, *wherein he has supported the Christian Priesthood, and the Dignity of the Episcopal Order, by solid Arguments, and Noble Credentials, and Vouchers of great Authority, against the Sophistical Reasonings, of that Impious Author, and and his Dissolute, Atheistical Associates. And that of Doctor* Potter, *wherein he has so Learnedly, Handsomly, Plainly, and Perspicuously Vindicated the Primitive Government of our Church against the Author of the* Rights, &c. *What other things the Learned Doctor treats of in that Book I am not now to meddle with: But sure I am, he has set the Rules of the Church in a true Light.*

And the Author of Lay-Baptim Invalid *(to which an excellent Preface is prefixed by Doctor* Hickes) *wherein he has effectually proved, That such Baptism is Null and Void, when Administred in Opposition to the Divine Right of the Apostolical Succession. And this he has done, tho' a Lay-Man, (I should be ashamed to*

name

name it were it not ſo Notorious) againſt ſome Men of Great Character and Figure in the Church; who are endeavouring with all their Might, and all the Art they are Maſters of to Level themſelves, and their Divine Adminiſtrations, with the Perſons and Performances, of the Loweſt and Vileſt Dregs of the People: Who have no other Title to their pretended Prieſthood, nor other Authority or Commiſſion for their Sinful, Perverſe and Hipocritical Adminſtrations, than Rebellious, Schiſmatical Uſurpations, or than Jeroboam's *Prieſts of his Dumb Idol Calfs which were an Abomination to the* God *they pretended to Worſhip. And the encouraging of which, and their Idolatrous Whoreiſh Worſhip, coſt the Ten Tribes the Forfeiture of their Inheritance, and brought Wars, and at laſt Captivity, Deſolation, and Deſtruction upon, them, their Kings, and their Princes,* Advertat Deus.

Yet I thank God, we have many Champions for Chriſtianity amongſt us, whom it were too tedious to name, and who are Indefatigable in oppoſing the great Inundation of Atheism, Arianism, Socinianism, Immorality, Lewdness, *and* Prophaness, *which has overflowed, and almoſt drowned us of late, and which, I am ſory for it, has hitherto been oppoſed, only by particular* ſingle Members *of our Church, and not yet, by the Church Synodically met. I wiſh I could give a good Reaſon why the Application of the Cenſures of the Church has been ſo long delayed, when the Number of thoſe encreaſes Daily, who perſiſt in* Hereſies, *which have been again and again moſt ſolemnly and demonſtratively* Confuted, *and judiciouſly* Condemned *many Hundred of Years ago. Are Hereſies leſs Damnable, or leſs Dangerous now than they were of Old? Has not the Church Power to rid her ſelf of ſuch Rotten Corrupt Members now as well as ſhe had of Old? Has the Chriſtian Society leſs Power over its Members than hath a*

Corporation

Corporation of the meaneſt Mechanicks who admit and turn out Members daily? Or are we become leſs Zealous for GOD *and his* Religion *and* Truth *and more diſpoſed to do and ſuffer evil to reign amongſt us* Uncenſured *and* Unpuniſhed? *Are we become more Lukewarm and* Latitudinarian *than were our Fathers? Or is it owing to* Falſe Brethren *of the* MODERATION *Claſs, who have crept in amongſt us? Is it right to lye ſtill and be ſilent, when the wicked are building up their* Babel, *and attempting to Dethrone the* KING *of* Kings? *Will not ſuch things bring a Scandal upon Reformation, and give too Juſt an occaſion for Reproach to the* Romaniſts, *and the other Enemys of our Church who thereby get many Proſelites? I pray* GOD *prevent the evil Conſequences of ſuch Neglect.*

But now after all, it may be ask'd me, why do I take pains to deſcribe the State and Circumſtances of departed Souls? Of what uſe is it? What good will it do? Will it make People live better Lives, or more earneſtly endeavour after new Obedience, to believe that there is an Intermediate or Middle State, *betwixt Death and the Reſurrection, far different from what they are to be in after they are riſen again,* &c. *Than when they believe, that immediately upon Death, they are to be Judged and ſent ſtrait to Heaven or Hell, to the Perfection of Bliſs in the full Enjoyment of* GOD *in the* Higheſt Heavens, *or to exquiſite Torments in the loweſt Hell, according to what they have done in the Fleſh, according as they are Juſt or Unjuſt, Righteous or Wicked.*

To which I anſwer Firſt, The Holy Ghoſt *has thought fit to ſhew us by the Inſpired Writers of the Holy Scriptures theſe things which I do now endeavour to revive, and I think and I hope I have plainly and fully proved in the ſubſequent Treatiſe, that they are Scripture Truths. And if ſo who art Thou who dares to ſay, it is uſeleſs to know ſuch Truths as the Holy Spirit of* GOD *has been pleas'd to Reveal? Or if at any time ſuch Truths happen to be forgotten, loſt,*

or out of fashion, who is he who dares to say it is amiss, or wrong to bring them again into Remembrance, to retrieve them, or, if they are Perverted, to Reform them to their Original Beauty and Luster, and to bring them again into Reputation, if possible?

Secondly, *I answer it has happened to these Primitive Truths, as it generally happens to all perverted Truths, when Errours are built upon them, and screwed out of them, one Evil seldom comes alone. He knows not how far he is to go out of the right Road who has lost his way. 'Tis by Degrees People become either very good or very bad. It took some time to overturn these Truths intirely, and many very unexpected Circumstances concurred towards it. But as the Corruption of these Primitive Principles has produced the Popish* Purgatory, *and, that the* Invocation *of* Saints *and others departed, so the* Restoring *of them again to what they were at the beginning, does in my Opinion, effectually overthrow that Imaginary, Chimerical, but Lucrative* Purgatory, *which by Corruption grew out of them, and this Undue, Uncommanded, Sacrilegious* Will-Worship, *and is not the Re-establishing these Ancient Truths then of Great Use which have been thus perverted by the Church of* Rome? *I say by the Church of* Rome, *for the* Greek *Church has never yet adopted the Doctrine of* Purgatory, *nor believed or maintained that departed Souls are immediatly brought to Judgment after Death, but still maintain that their Condition and Circumstances are very different before the Day of Judgment, from what they are to be in after the Resurrection. The Reverend and Learned Doctor* Smith *gives this Account of the Greek Church in his Book Entituled,* De Græcæ Ecclesiæ hodierno statu Epistola Editio nova Auctior et Emendatior Trajecti ad Rhenum 1698 *page* 115 *and* 138. *&c.*

I may by some, also be blamed for what I have said in favour of Prayer for the Dead, that is, for the Righteous who are departed with the Sign of Faith, in the Communion

on of the Church, but if it is as Primitive, and was as Universal, and is really as Useful and Beneficial to them, and as Charitable, and Consequently as Useful to us, as I take it to be, I must think it our Duty still to do it; And the rather, because I think it will be hard to prove when it began, and therefore it was from the beginning: And although there be but few Accounts remaining of the first and earliest Ages of Christianity, yet we find these Prayers recorded long before the publickly visible Charismata ceased and before the Empire became Christian.

But farther, if we consider, That the Holy Angels, and the Spirits of good and holy Men departed, and all the Just and Righteous who live upon Earth, do all make up but one Body, one Family, under Christ our Head. As it is in Eph. 3. 14. of whom the whole Family in Heaven and Earth is named. That we are all one Society, one Corporation, we ought therefore to have a fellow feeling one with another. And as it is not to be doubted, but that we who are that part of Christ's Body and Family, which resides upon Earth, under Mortality, do receive many Advantages, and reap much Benefit from the Prayers of the Righteous departed, who are in the Bosom of Abraham, and who long and pray for the fulfilling of the Number of God's Elect, and the Coming of Christs Kingdom, and the hastning of the Resurrection, &c. So it appears to be very suitable, that we should not be indifferent about those who have gone before us in the Faith, but that we should likewise be mindful of them, and do them all the Services we are able, and tho' we cannot hear them, nor they us which makes it absurd to pray to them, yet God can, and does hear us, and I doubt not, will have regard to the effectual fervent Prayers of the Righteous, whether in the Body or out of the Body, when they pray for the fulfilling of his Will, and for any part of the Family and Body of Christ, whether alive or departed. And God has told us, he will be Addressed, for

even

even ſuch things, as he tells us, he is certainly to do, and which muſt come to paſs, as in Ezek. 36, 37. Yet for this will I be enquired of by the Houſe of Iſrael to do it for them. *Altho' in the* 36*th Verſe he had ſaid,* I the Lord have ſpoken it and I will do it. *And if it were not ſo we need not ſay the Lord's Prayer, for* GOD's *Name is to be hallowed whether we pray that it be ſo, or not, and his Will is to be done,* &c. *nor wou'd Chriſt when on Earth have prayed for his Diſciples, ſeveral Prayers which he prayed for them, unleſs with this View, for he very certainly knew what he himſelf deſigned to do for them, as Man, and the Mediator between* GOD *and Man, and he as certainly knew, what, as* GOD, *he was to do for them, ſo that tho' he knew they were aſſuredly to have all theſe things he prayed for, yet he notwithſtanding prayed for them, and he is our Example, and therefore ſo ſhould we do. And ſince there are many* Degrees *of Bliſs, many* Manſions, *in each State of Happineſs, and that there is a* Progreſs *to be made in the Love of* GOD, *and in the Purity of Holineſs. and that the Saints departed are not* Aſleep *in* Inſenſibility, *but* Active, *it follows that they muſt be making daily* Progreſs *in Pure* Love, *and all* Holyneſs, *in that happy Intermediate State, in to which they are carryed, by the Holy Angels, immediatly upon their flight from the Body. And therefore it ſeems very agreeable to their* Circumſtances, *who have not yet got entrance into the Holy of Holys, and to our* Relation *to them, as a part of Chriſt's Body, that we earneſtly beg for them of* GOD, Light, Reſt, *and* Refreſhment, *and all the other things which the beſt and Pureſt Chriſtians of the Firſt and Pureſt Ages of the Church,* Offered *and* Prayed *for, on their behalf, with one Conſent.*

And now as to the Performance it ſelf, I am ſo far from thinking Highly of it, that I do not ſo much as pretend, that it is either perfect or fine, All I ſhall plead for it is, that, if my Heart deceive me not, I mean it well, and ſincerely

erely, for the Advancement of God's *Glory, in the Reſtabliſhing of* Scripture *and* Primitive Truths, *and for the Benefit of my fellow Chriſtians. And I have no bye end in it, no Politick nor Worldly Intereſt to ſerve by it, and therefore I conceal my Name.*

As to the Scripture part of it, this I am ſure of; it has coſt me a good deal of Pains, having never met with any thing to give me the hint, to Govern my ſelf by in the management of it, in this Method, or to borrow from, for tho' the Principles I treat of be Primitive, *and that abundance of Fathers and Moderns alſo have treated fully of them, and have founded upon ſeveral Texts of holy Scripture which I have here in this Collection, yet I never have met with any one who made it his Buſineſs to Collect all, or ſo many Texts together, upon theſe Heads, or in this Method that I have taken, the reaſon of which I take to be this, That in the Early Ages theſe Principles were ſo well known, and ſo univerſally believed, and received, that no Body doubted of them, and therefore it was ſufficient to treat of them as ſuch, from any one Text of many that do prove them. And of late Years they have been ſo diſcredited, that only ſome few of our great Men have adventured to treat of them; and they have each of them produced a great many Fathers, all agreeing in them, and generally make mention of no other Texts of Holy Writ for Proof of them, than ſuch as theſe Fathers which they Cite, do build upon, which were but a few, tho' ſtrong, for the reaſon already given. And that which made me be at ſo much pains, to Collect ſuch a Number of Texts for Proof of them is, becauſe that by experience now I have ſeen, how little the Authority of even thoſe early Fathers have weigh'd with many of us, and therefore I have a mind to try, whether the ſhewing that the Holy Scriptures do ſo fully contain them, will mend the matter, and help to bring us nearer to Primitive Chriſtianity, And therefore I beg of the Candid Reader to accept of my weak, but honeſt Endeavours*

deavours, of doing what Justice I can to Ancient almost forgotten and injured Truths, And of my Mite, towards the Revival of Primitive Principles and Usages, which are most certainly the best, and our greatest Security, under GOD, against Corruptions of all sorts, especially against those of the Church *of* Rome, *and in the honest, sincere, and hearty Practice of which, we are most secure of Living so holily here, as to Live happily for ever hereafter.*

The easiest part of my Task has been, to find out such of the Fathers as I have brought to vouch for me, because many of our Modern Authors who have written upon these Subjects, have been prety full in their Catalogues of the Fathers, who have treated of them. So my part has been to Consult the Originals, and to Translate some Passages from them, relating to my Subject, and to Rank them in the Order in which you find them, all which I did after I had finished the Scripture part of this Treatise.

I shall add but one thing more, which is, That since the Method I have put these few Sheets into, is this, To take the Texts of Holy Writ, as they stand in Order in our Bibles, and that Consequently this does not allow me to bring my strongest Scripture Proofs first, to settle the matter, and to establish the Doctrines at once, I therefore beg the whole may first be read over, before I be Condemned as Asserting what I have not proved. And if then it be found, that I have perverted the Sense of the Holy Scriptures, and that this be shewed me, in the Spirit *of* Meekness, *I shall be so far from Stubbornness, that I shall as publickly* recant, *what I shall thus be* Convinced *is an* Error *as I do now boldly assert the Truth of what I have written upon these Heads, because I think it such.*

ERRATA.

IN *the Preface, Page 6 line 29. r.* amongst. *p. 11 l. 14 r.* disus'd. *p. 13 l. 31 r.* Judicially. *p. 14. l. 17. r.* Avertat. *In the Book, p. 12 in the marg. r.* Mat. xxiii. *p. 13 l. ult. r.* yet. *p. 14 l. 15 r.* Græcum. *ib. l. 21. r.* Clarior. *ib.* l. 24. *r.* autor. *p. 26 betwixt l. 17 and* 18 *add,* And it is *then* also, that he says to the Goats on the Left hand, *ver. 41. Depart from me, ye Cursed into Everlasting Fire, prepared for the Devil and his Angels.* This is their Dismal sentence, and then *first* given, I say then *first* given. *p. 31 l. 9. after* forerunners. *add* And He also Denounceth Judgments upon such as reject His Messengers. *p. 36. l. 30, dele* to *p. 41 l. 32. r.* wou'd *p. 58 l. 21. r.* Consummation. *p. 79 l. 32 r. not tarry p. 111* l. 30 *r.* ἀδιλφοι *p. 127. l. 27. r.* he being his Son. *p. 147. l. 3. r. Dioysius* falsly call'd. *p. 159. l. 4. r. Hasshamaiim.*

The Doctrine of the Middle or Intermediate State of Departed Souls, betwixt Death and the Resurrection, plainly shewed from the Holy Scriptures, from the Fathers of the first four Centuries, and acknowledged by several Learned Fathers and Great Doctors of the Church of England, *since the Reformation.*

THE Method I propose obliges me to begin with the Old Testament, tho' the Proofs in it, are neither so many, nor so strong as in the New Testament.

Job iii. 13, to 20. *Job* iii from the 13th to the 20th verſe. *For now ſhould I have lien ſtill, and been quiet, I ſhould have ſlept, then had I been at reſt;* 14. *With Kings and Councellors of the Earth which built deſolate Places for themſelves:* 15. *Or with Princes that had Gold, who filled their Houſes with Silver:* 16. *Or as an hidden untimely Birth I had not been; as Infants* which *never ſaw light.* 17. *There the wicked ceaſe* from *troubling: and there the weary,* [or wearied in ſtrenth] *be at reſt.* 18. There *the Priſoners reſt together, they hear not the voice of the Oppreſſour.* 19. *The ſmall and great are there, and the Servant is free from his Maſter.*

From theſe ſeven Verſes, we may learn the freedom Death gives from the Troubles of this World: And here *Job* maintains alſo the *Reſt* of the Dead: But he ſays not one word of the *Joys* of Heaven, that is, of the *Fulneſs* of *Joy* into which the Bleſſed are admitted, after the Reſurrection; And yet it is plain, that if *Job*, in this place, were not ſpeaking of ſuch as are not to be miſerable after Death, he could not have thus preferred their Circumſtances, or the Condition they are in after Death, to ſuch as they were in, while alive, however miſerable upon Earth. Becauſe there can be no Compariſon betwixt any Degree, or Place of *Torment* in *Hell*, even the leaſt and beſt that is to be found there, and the worſt Condition a mortal Man can be in, while alive upon *Earth.*

But

But tho' this be the firſt Text I bring, becauſe of its Situation in our Bibles, according to my propoſed Method, yet I own, it is not full enough, of it ſelf alone, to prove an *Intermediate* or *middle State* betwixt Death and the Reſurrection, at Chriſts ſecond coming, different from what is to be after the Reſurrection, yet even theſe ſeven Verſes, if duly compared with the following Texts, will become Collateral Proofs of it.

Job x. 21, 22. *Before I goe* whence *I ſhall not return*, even *to the Land of Darkneſs and the ſhadow of Death*; 22. *A Land of Darkneſs* it ſelf, and *of the ſhadow of Death, without any order and* where *the Light is as Darkneſs.* *Job* x. 21, 22.

Here 'tis impoſſible *Job* can mean the *Darkneſs* of *Hell*, as a place of *Torment*, and therefore it ſeems moſt natural to conſtruct it comparatively, thus: That tho' in this State of ſeparation from the Body, which he is here deſcribing, there is *Light*, yet even this Light is as *Darkneſs*, if compared with that Light which is to be *Revealed*, after the Re-Union of Soul and Body at the Reſurrection, for he cannot be thought here to mean the *Grave*, becauſe in it there can be no Light at all.

Job xvii. 16. *They ſhall go down to the bars of the Pit, when* our *Reſt together is in the Duſt.* *Job* xvii. 16.

Here alſo *Job* ſpeaks of ſuch a *Reſt* of the Dead as cannot be applyed to the Dead who died in their Sins, or were wicked at

their Death. And hitherto he goes no farther than this *Reſt*. But he inſtructs us more clearly and fully when he ſays.

Job xix. 25, 26, 27 *Job* xix. 25, 26, 27. *For I know* that *my Redeemer liveth, and* that *he ſhall ſtand at the latter* Day *upon the Earth.* 26. *And* though *after my Skin,* Worms *deſtroy this* Body, *yet in my Fleſh ſhall I ſee God.* 27. *Whom I ſhall ſee for my ſelf, and mine Eyes ſhall behold, and not another*; [or a ſtranger] though *my Reins be conſumed within me.*

Here, I ſay, *Job* goes on to inſtruct his Friends farther, and very plainly tells them, that he did believe the Reſurrection of his numerical Body; and yet that till then he could not ſee God, or, which is all one, could not get admittance into the *third Heavens*. This makes the foregoing Texts clear, and ſhews the meaning of them to be; That there is a State of *Reſt*, into which the Righteous are to enter at their Death, and in which there is *Light*, but ſuch Light, tho' very well deſerving that Name, yet is it but *Darkneſs* when compared with the *Glorious Light*, which is to be *Revealed*, when Chriſt comes again: When after the Reſurrection, and Re-Union of our Souls and Bodies, we are to ſee him in our *Fleſh*, with our own Eyes, not by Proxy, as he is. And the 25th verſe tells us when and where. For 'tis at the *Latter Day*, and upon the Earth, that we are firſt to begin to ſee Him as he is. It is then and there the *Beatifick Viſion* begins. 'Tis not enjoy'd by any one before that time,

time, and then it is firſt to be ſeen in the Perſon of Chriſt our Glorious Redeemer, who is the Manifeſtation of GOD, and GOD Himſelf Bleſſed forever.

Pſalm xvi. 10, 11. *For thou wilt not leave my Soul in Hell, neither ſuffer thy holy one to ſee Corruption.* 11. *Thou wilt ſhew me the path of Life: In thy preſence* is *fulneſs of Joy, at thy right hand* there are *pleaſures for ever more.* Pſ. xvi. 10, 11.

Here we have a Propheſie of Chriſt, which St. *Peter* applys to Him, *Acts* ii. 27, 31. and without doubt very truly. Yet I would have it obſerv'd from the words, that, as in the 11th verſe, there is an Account of the *fulneſs* of *Joy*, which is at the *Right Hand of God*, ſo in the next Pſalm the Prophet *David* tells us, when he did expect to be *admitted* into it, and *partake* of it. Acts ii. 27, 31.

Pſalm xvii. 15. *As for me, I will behold thy face in righteouſneſs: I ſhall be ſatisfied, when I awake, with thy Likeneſs.* Pſ. xvii. 15.

So untill he *awake*; or untill the *Reſurrection*, Holy *David* did not expect to enter into, or partake of that *fulneſs* of *Joy*, which he tells us in the foregoing Pſalm, Chriſt was to enter into, and be poſſeſs'd of, as Man, immediately upon his Aſcenſion. And ſince *David*, who was a Man according to Gods own Heart, and who was a Type of Chriſt, did not pretend to enter into this *fulneſs* of *Joy*, untill he *awaked* at the *Reſurrection*, who elſe can?

Now, I take it for granted that this awaking is the awaking from Death at the Reſurrection, for if it were the awaking from Sleep before Death, it would follow, that even before Death we can *ſee* God, and be *ſatisfied*. For *what elſe* can *Beholding* the *Face* of *God* in *Righteouſneſs*, and being *ſatisfied* with his *Likeneſs*, import? Or in what higher or ſtronger Terms, can the *Beatifick Viſion* be expreſs'd by us, while we are clogged with theſe Tabernacles of Clay, than theſe? And it is certain that before Death no meer Man can ſee God. For when *Moſes*, who was highly favoured of God, and whom God knew by name, had preſumed to beg that he might ſee God's *Way*, and his *Glory*, and that God had graciouſly condeſcended to make great Diſcoveries of himſelf unto him, yet at the ſame time he told him *Exod.* xxxiii. 20. *Thou canſt not ſee my Face: For there ſhall no Man ſee me, and live.* So God allowed him to ſee only his *Back-parts*, ſo St. *John* 1 Epiſtle iv. 12. *No Man hath ſeen God at any time.* For his *Face* is not to be ſeen till after the *Reſurrection*. Therefore I conclude *David* meant his awaking from Death, at the Reſurrection in this Pſalm.

Exod. xxiii. 20.

1 Epiſ. St. John iv. 12.

Prov. iv. 18. *But the path of the Juſt* is *as the ſhining Light, that ſhineth more and more unto the perfect Day.*

Prov. iv. 18.

This *Perfect-day* here mentioned, I take to be that *Emphatical-day*, when after the Reſurrection, at Chriſt's ſecond coming, the Juſt do *firſt* enter into Poſſeſſion of the

fullneſs

fullneſs of Joy. For it is called *the Day*, and the *Perfect-day*, or the firſt Day of Perfection attained. And it is recorded to be *the Day*, untill which there is ſtill to be an *increaſe* of *Shining:* But when once that Day is come, the Juſt do then arrive at *Perfection* in the *full, Perfect Fruition* of *the Light* which enlightened the World. And then they ſhall ſee our Bleſſed Lord and Saviour Jeſus Chriſt, GOD-MAN, in his *full Glory*, with all his Innumerable and Glorious Attendants, Acting upon his Government as an Abſolute King, having deſtroy'd his Enemies, and by his Omnipotent Power raiſed, his Followers, the Juſt, from their Priſon, the Grave, to the Participation of the Glory, he was poſſeſſed of from the beginning, which he purchaſed for them by his Humiliation, and which they are now entitled to, and begin to enjoy, through his Merits and Interceſſion, as a free Reward of their conſtant Faith in him, and Love of him till Death.

Iſa. lvii. 1, 2. *The Righteous periſheth, and no Man layeth it to Heart, and merciful Men* [or Men of Kindneſs *or* Godlineſs] are *taken away, from the Evil* to come. 2. *He ſhall enter into Peace: They ſhall reſt in their Beds*, each one *walking* in *his Uprightneſs.* Iſa. lvii. 1, 2.

This Evangelical Prophet, in theſe two Verſes, ſhews us many things which are all very material in themſelves. *Firſt*, He ſhews us Death is to be a Bleſſing to the Righteous, becauſe it takes them away from the Evil to come. *Secondly*, He ſhews

us the Condition of the Righteous in a threefold Circumſtance. 1*ſt*. He enters into *Peace*. 2*dly*. He *Reſts* in his Bed or Grave. And 3*dly*. He *Walketh* in his Uprightneſs. From all which I obſerve

Firſt, This holy Prophet makes no mention here at all of any Degree of *Torment* into which the Righteous, the Juſt, or the Upright are to enter at their Death, no *Purgatory*, no Cleanſing by Fire at Death, nor indeed any removing from the State they enter into immediately upon Death untill the Reſurrection. No, That Popiſh Doctrine is not ſo old by many hundreds of Years. Where the Souls of the Righteous are carried, by the Miniſtry of the holy Angels, immediately upon Death, there they remain till the Reſurrection. They remain in their *Chambers*, as 'tis in *Iſa*. xxvi. 20. by which the Ancient Jews underſtood the State, or the place of the abode of the Souls of the Juſt, from their Death untill the Reſurrection. This you will find was their Notion if you will read the iv Chapter of the ſecond Book of *Eſdras* (as we number them) at the 35 and 36 Verſes. *Did not the Souls of the Righteous ask queſtion of theſe things in their* CHAMBERS *ſaying, how long ſhall I hope on this faſhion? when cometh the fruit of the floor of our reward. 36. And unto theſe things* Uriel *the Archangel gave them anſwer, and ſaid, even when the number of ſeeds is filled in you: for he hath weighed the World in the ballance.*

Iſa. xxvi. 20.

2 *Eſdras* iv. 35, 36.

2. Eſdras viii. from verſe 50 to 60. *For many great miſeries ſhall be done to them that in the latter time ſhall dwell in the World, becauſe they have walked in great Pride.* 51. *But underſtand thou for thy ſelf, and ſeek out the glory for ſuch as be like thee.* 52. *For unto you is Paradiſe opened, the tree of Life is planted, the time to come is prepared, plenteouſneſs is made ready, a City is builded, and Reſt is allowed, yea perfect Goodneſs and Wiſdom.* 53. *The root of evil is ſealed up from you, weakneſs and the moth is hid from you, and Corruption is fled into Hell to be forgotten.* 54. *Sorrows are paſſed, and in the end is ſhewed the treaſure of Immortality.* 55. *And therefore ask thou no more queſtions, concerning the multitude of them that periſh.* 56. *For when they had taken Liberty, they deſpiſed the moſt High, thought ſcorn of his Law, and forſook his ways.* 57. *Moreover they have trodden down his righteous.* 58. *And ſaid in their heart, that there is no God; yea, and that knowing they muſt die.* 59. *For as the things aforeſaid ſhall receive you, ſo thirſt and pain are prepared for them: for it was not his will that men ſhould come to nought.* 2. Eſdras viii. from 50 to 60.

I think theſe two Paſſages do prove the two States of the Dead very plainly. In the firſt of them the Manſions of the *middle State* are called *Chambers*, and are compared to the *Womb* of a *Woman* with *Child*, which haſteneth to be delivered of its Birth in due time, when it is ripe, and it has its appointed time, beyond which it cannot carry its Fruit, but muſt then be delivered of

of it. Juſt ſo are the *Manſions* of the *Middle State* in haſt to deliver thoſe things that are committed to them, when Chriſt comes again.

What is tranſlated *Chambers* Cap. iv. 35. 41. is in the Latine *Promptuaria*, which ſignifies Store-houſes, or Places where things are laid up to be afterwards brought out.

In the ſecond of theſe Paſſages *Paradiſe* is plainly deſcribed, as well as named, and the Deſcription is twofold. Firſt, *Poſitive*, in the 52 verſe, and perhaps that City there mentioned is the City, and this the place St. *Paul* alludes to *Heb.* xi. 10. *Secondly* here is alſo a *Negative* Deſcription of Paradiſe, ſhewing what the happy Inhabitants of theſe *Heavenly Manſions* are freed from, this we have in the 53d and 54th verſes. And the word which is tranſlated *Hell*, Chap. iv. 41, and in the 53d verſe of this viii Chap. are in the Latine *Infernum*, which anſwers to the word ᾅδης *Hades* in the Greek, by the latter part of the 54th verſe it appears plainly, that the foregoing Deſcription is applicable to the *Middle State* only, becauſe there it is ſaid that the *Treaſure of Immortality* is not to be ſhewed untill the *End*, that is, untill the ſecond Coming of Chriſt, ſo that for as happy a State as the *Middle State* by this Deſcription, is, yet it is far ſhort of what is to be ſhewed at the *End*. And the 59th verſe ſhews what is prepared for the Wicked.

Heb. xi. 10.

There are ſeveral other Paſſages in this ſecond or fourth Book of *Eſdras* very Material

Material to my purpoſe, with which I ſhall not trouble the Reader now, becauſe I have ſo many Texts out of the Uncontraverted Books which prove the thing ſo fully. However I cannot help having a very great regard for this Book; and indeed I eſteem it as much as any of the Apocriphal Books, notwithſtanding the Papiſts in their Council of *Trent* have turned it out of their Cannon. And I muſt ſay this Book has a much better Claim to be reckoned amongſt the Cannonical Books of the Old Teſtament, then has any other of the Contraverted Books which are called Apocriphal for theſe Reaſons.

Firſt, There is nothing that I can perceive in it, which is unſound, or contrary to the Analogy of Faith, nothing that ſhocks our Belief, nothing Romantick neither in Subſtance nor Stile, nothing but what is Orthodox and Pious, and worthy of a Noble and Holy Penman. Indeed there are ſome Prophecys in it which ſeem to ſit hard upon the preſent corrupted Church of *Rome*, which I doubt not was the Reaſon why their Council of *Trent* diſparaged it, and decreed it not Sacred, tho' their Church had received it, and acknowledged it for very many Years before and had, to ſhew a Demonſtration of their Infallibility, Printed it in all their Bibles as Sacred Text untill that Council.

Secondly, This Book has been Cited by ſome very early Fathers with the Prophets of the Canonical Scripture.

Thirdly,

Thirdly, If the Latin Copy we have of it be a right Tranſlation of the Original, this Book is often Quoted in the New Teſtament.

But *Laſtly*, my ſtrongeſt Reaſon is this, That our bleſſed Saviour himſelf not only Quotes a Paſſage out of this Book, but alſo He introduceth his Quotation with a *Therefore alſo ſaid the Wiſdom of God* as you may find it in St. *Luke* xi. 49. Then follows a full Sentence out of this Book Chap. 1. 32. *I will ſend them Prophets and Apoſtles, and ſome of them they ſhall ſlay and perſecute*, &c. Now I can find no ſuch ſaying in the Uncontraverted Books of the Old Teſtament, but in this Book it is very plainly thus, *I ſent unto you my Servants the Prophets, whom ye have taken and ſlain*, &c. And I muſt needs ſay this weighs very much with me, that our Bleſſed Lord Himſelf did cite this Paſſage as ſpoken by the *Wiſdom* of *GOD*: Now what can this mean leſs than that the Author was Inſpired by the Holy Ghoſt, in the writing of it.

St. Luke xi. 49.

Were it not for this ſingle Paſſage, I had been apt enough to have concluded that all the Paſſages which I now muſt think the Holy Penmen of the New Teſtament have referred to, and Quoted out of this Book, had been taken or ſtolen out of the New Teſtament, and put into this Book by the Author, or ſome latter Tranſcriber of it. Such as St. Math. xxiii. 37. *I have gathered thy Children together, even as a Hen gathereth her Chickens under her wings.* which is taken

St. Math. xii. 37.

out

out of the firſt Chapter of this Book verſe 30. but ſince our Bleſſed Saviour ſeems to Aſcribe the Book to the *Wiſdom* of *GOD*, I think the leaſt thing that can follow upon that is, That we ought to be at very much pains to recover and retrieve a right Copy of it, if poſſible.

I will not ſay there are no Interpolations in the Latin Copy which we have and while there are, Or that it is probable there are, from ſeveral Paſſages which I might eaſily mention, I will not ſay that it is reaſonable to receive it as pure, without a full Impartial Tryal, but I think it imports us to make that Tryal, and to give it a fair hearing.

Neither *Grotius* nor Doctor *Hammond* have taken any Notice of this place I inſiſt ſo much upon, which I much wouder at. And Doctor *Coſen Biſhop of Durham* in his *ſcholaſtical Hiſtory of the Canon of the Holy Scripture*, tho' he was not obliged to ſay any thing of theſe two laſt Books of *Eſdras* ſince the Papiſts, againſt whom he wrote, has diſclaimed them at laſt, yet in his third Chapter xxxix after Quoting a Paſſage in 2. *Cor.* xiii. 8. which coincides with 3. *Eſd.* iii. 12. he ſays, " as in the fourth Book " of *Eſdras* there be many more of the " like Nature, and ſome of them more " plain than any other that can be brought " out of all the Contraverted Books beſides. And on the Margent he referrs to 4. *Eſdras* i. 30. and viii. 3. which anſwers to St. *Math.* xx. 16. yea he takes no notice of that Paſſage

Paſſage of St. *Luke* which I inſiſt upon. But I find *Caſtellio* had a good Opinion of this Book, for tho' he places it after *Malachi*, who was undoubtedly the laſt inſpired Prophet of the Old Teſtament, unleſs this *Eſdras* was the ſame who wrote the firſt Book of *Eſdras*, and that this Book can be proved written alſo by the ſame Spirit with which the firſt was written, in which Caſe his mentioning *Malachi* in the 1. Chap. verſe 40. tho' he was his cotemporary ſeems to have ſome difficulty in it, or is an interpolation, yet his Preface to it is this. "Hic "Liber Latine tantum extat ſed ea dictione, "ut ſuſpicer primum ex Hebræo Gracum de- "inde ex Græco Latinum eſſe factum, aut certe "Græce primum, ſed ab Hebraizante ſcrip- "tum, ut videmus in novo Teſtamento fieri. "Eum nos ex parum Latino Latiniorem (ne "quem hic ſermonis diſſimilitudo offenderet, "et ſimul ut alicubi eſſet clævior) fecimus, "et cum cæteris Vatibus, quippe Vatem, "conjunzimus, ut omnes in uno corpore "habeantur. Vocat autem auter ipſe hunc "Librum ſecundum, ſed ne quid ſit in eo "citando moleſtia, quoniam quartus dici "ſolet, quartus ſane vocetur. Thus *Caſtellio*. See alſo 2 *Eſdras* vii. 32, 33, 34, 35. and xiv. 9. 35.

But to return, *Secondly*, I obſerve, that as the holy Prophet *Iſaiah* ſays nothing here of a *Purgatorial Cleanſing* by Fire; ſo neither does he ſay any thing, no not one word of *Glory*. For this *Intermediate*, or *Middle State*, or *Paradiſe*, is not the Place appointed

appointed for it. Nor is it to be imagined, that if Glory were by any means proper for this State, or were to be entered into, by any meer Man immediatly upon Death, or indeed untill the Resurrection, that the holy Prophet would have left it out, in this place, where he gives us so full a detaile of the Circumstances of the Righteous after Death.

Thirdly, I observe, (and I hope without Offence) How agreeable the Primitive Prayer for the Dead was, to this Text of *Isaiah*, when they prayed thus. *Omnibus cum signo fidei defunctis, Da Lucem, Requiem, et Refrigerium.* Give LIGHT, REST, and REFRESHMENT to all those who haue died with the SIGN of FAITH, which is *Baptism* in the Language of that time.

Mal. iii. 17. *And they shall be mine, saith the Lord of Hosts, in that Day when I make up my Jewells.* [or special Treasure] Mal. iii. 17.

In the foregoing verse there is an Account given of a *Book* of *Remembrance*, which was written before the Lord, for them that feared Him; and in this verse we are told, when that Book is to be made use of, even when He, the Lord, makes up his Jewells, or special or peculiar Treasure. And to know when that is, Read *Dan.* vii. 10. at the latter end of the verse. *The Judgment was set, and the Books were opened.* And Rev. xx. 12. *And the Books were opened, when the Dead small and great, stand before God, and are to be Judged out of these Books.* Dan. vii. 10. Rev. xx. 12.

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By all which it appears, that the time in which the Lord is to make up his Jewells is after the Reſurrection, and therefore till then, the Knowledge God has of what He is then to Judge us for, is called His *Book* of *Remembrance*; which there would be little or no occaſion for, if there were an Immediate Judicial Sentence, or Judgment to be pronounced upon Death. For it is at *that Day* of *Judgment*, after the Reſurrection that every one is to be Judged according to his Works. And therefore till then, there is no Judgment to be paſſed, no Sentence pronounced Judicially; which ſhews there muſt be ſome *Intermediate Receptacle* for departed Souls to remain in, from Death untill the ſecond Coming of Chriſt and the Reſurrection, which Receptacle is commonly called the *Middle State*.

St. Math. vii. 22, 23. St. Math. vii. 22, 23. *Many will ſay unto me in that Day, Lord, Lord, have we not propheſied in thy name?* 23. *And then will I profeſs unto them, I never knew you: depart from me ye that work Iniquity.*

What other Day can this be of which our Bleſſed Saviour is here ſpeaking, if it is not the Day of Judgment, when theſe wicked are upon their *Tryal* before him, their Righteous Judge? And how can this be applied to an *Immediate Judgment* after Death, for here are many before him at once, who are guilty of the ſame Crimes, and are receiving the ſame Sentence. Now if this is not to be underſtood of an immediate Judgment after Death, as I think it cannot, then

then it must mean not only that this is the Day of Judging the Wicked after the Resurrection, but also, that till *then*, these wicked did think the Apology they here bring for themselves might be of use to them; and might help to procure an easier and lighter Sentence than was pronounced against them, which 'tis hard to think they could have imagined or hoped for, if already, in the immediate Judgment passed upon them at Death, they had produced the same Defence to as little purpose.

Therefore, I think, this Text does prove, That there is no *Immediate Judgment* after Death, nor before the Resurrection, at Christ's second Coming, when the Souls of all the Children of the Resurrection are Re-united to their Bodies. And therefore also, there must be a *Particular, Intermediate State* for the Souls of the Dead to remain in, untill the Resurrection. And such a State where the Deceased have an expectation of a *Judgment to come*, and of farther *Joy* or *Sorrow*, *Happiness* or *Misery*, to be revealed after the Resurrection; according to what their own Consciences inform them their behaviour in the Flesh did call for; and according to the Circumstances of the Place they are carried to, and abide in, and the Company they converse with, and live amongst, immediately after Death. Whether it be into the Society of those, who have a well grounded Assurance, of a *full Fruition* of God in due time, and who in the mean time are very *Happy*; nay far

more Happy than we can conceive, without immediate Revelation, or of thoſe miſerable Wretches, who do with great Terrour expect the diſmal Sentence of perpetual Baniſhment from the Preſence of God; and who in the mean time, are in the dark and diſmal Manſions of the fallen Angels, and in the Company of ſuch impure Spirits as themſelves, which is the miſerable Condition of the Wicked.

St. Math. viii. 29. St. Math. viii. 29. *And behold, they cryed out ſaying, What have we to do with thee, Jeſus thou Son of God? Art thou come hither to torment us before the time?*

By this Text we may ſee clearly, that even the *Devils* themſelves are not in that State of *Torment*, they deſerve by their Fall, and in which they are, ſome time or other, moſt certainly to be. Now if it be enquired, when are the Devils by a final Sentence to be ſent to Hell, to be Tormented? I anſwer, at the *Day* of *Judgment*, for 2. Epiſt. St. *Peter* ii. 4. ſo ſays St. *Peter* in his ſecond Epiſtle Chap. ii. verſe 4. *For if God ſpared not the Angels that ſinned, but caſt* them *down to Hell, and delivered* them *into Chains of Darkneſs, to be reſerved unto Judgment.*

That which our Tranſlators in this Place render *Hell*, is in the Greek ταρταρω. *Grotius*, upon this place, takes it to be ſome where in the Air, which makes the Devil, who is their Prince, be termed *the Prince of the Power of the Air.* Eph. ii. 2. he has theſe Eph. ii. 2. words. "*Nam tartara dicitur, quod in quaque* "*re infimum eſt, ſive in terra, ſive in aqua, ſive,*

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"*ut huic, in aere.* I am not concerned where the place is, But that which I do aſſert is, that there is *a certain place*, for them to abide or remain in, by order from above, and that this place is not the ſame with that unto which they are to be confined, after their final Judgment is paſt. Or at leaſt, be the place where it will, they are not to be Tormented, as they are, moſt certainly, to be afterward. So now by *Hell*, is not always meant what we commonly call by that Name, nor indeed is it ſo meant here by St. *Peter*, nor is it the place the Devils are to be Condemned to, or to abide in after Judgment. For they are not to be ſent thither, till Chriſt's ſecond coming, when the Saints ſhall Judge the World under Him, and ſhall Judge even theſe wicked Angels as you may read 1 *Cor.* vi. 2, 3. 1 *Cor.* vi. 2, 3. So this makes it reaſonable to Conclude, That ſince even the Devils who fell from the utmoſt Purity to the loweſt Abyſs of Depravity, are not now, and are not to be in *Hell*, in the ſtrict Senſe of that Word, till Chriſt's ſecond Coming, and the Day of their Doom: So the wicked are not to be in the *full* of their Miſery till after they receive their final Sentence at the Day of their Judgment. And by a parity of reaſon, the Righteous are not to be admitted into the *third Heavens* or the *Beatifick Viſion* untill the Reſurrection. And therefore there is an *Intermediate State*, for the Righteous, and for the Wicked, wherein they are to remain untill the Re-union of their

Souls and Bodies at their Reſurrection. St. *Jude* verſe 6th is a paralell place to this of St. *Peter*.

St. *Jude* 6th.

St. Math. xiii. from 24. to 31.

St. Math. xiii. from 31. *Another Parable put he forth unto them, ſaying, The Kingdom of Heaven is Likened unto a Man which ſoweth good ſeed in his field.* 25. *But while men ſlept his Enemy came and ſowed tares among the wheat, and went his way.* 26. *But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? From whence then hath it tares?* 28. *He ſaid unto them, an Enemy hath done this. The Servants ſaid unto him, Wilt thou then that we go and gather them up?* 29. *But he ſaid, nay; leſt while ye gather up the tares, ye root up alſo the wheat with them.* 33. *Let both grow together untill the harveſt: and in the time of harveſt, I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.*

Theſe ſeven Verſes contain the Parable of the Tares, which were allowed to grow amongſt the Wheat, untill the Harveſt. So it is in the time of the *Harveſt* that the *final deciſive Sentence* is given by our Bleſſed Lord; and put in *Execution* by His *Reapers* the Holy *Angels*. And that the Harveſt is the End of the World, and the Holy Angels to be the Reapers appears from the 49, and 50th verſes of this Chapter: Where our Bleſſed Lord, explaining the Parable of

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the Net that was cast into the Sea, *&c.* A Parable of the same import with this of the Tares, does say. *So shall it be at the end of the World: The Angels shall come forth and sever the Wicked from among the Just.* 50. *And shall cast them into the Furnace of Fire.* &c. Therefore, there is an *Intermediate* or *Middle State* where all those, who, *then only* at the second coming of Christ, in the *Harvest*, at the *End* of the *World*, are to be *Judged*, do remain from Death untill the Resurrection. And it is plain from this Chapter, that it is after the Resurrection that the *severing Judgment*, and *final Sentence*, is to be pronounced by our Judge. And here is no mention at all made of an *Immediate Judgment* after Death, nor any one Expression from which it can be forc'd. vers. 49, 50.

St. Math. xix. 28. *And Jesus said unto them, verily, I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit on the Throne of his Glory, ye shall sit upon twelve Thrones, Judging the twelve Tribes of* Israel. St. Math. xix. 28.

I place the Comma after, *followed me*, and not after *the regeneration*, which I take to be the right Reading.

Compare this Text with St. *Luke* xxii. 29, 30. St. Luke xxii. 29, 30.

Our Blessed Lord, in this verse, is shewing His Apostles, a particular Honour He designs for them: As in the next verse, he shews more generally, what is laid up in store by him, for all who lose any thing in this World upon his Account. All such are

to receive an hundred Fold, and to Inherit Everlaſting Life: But the Holy Apoſtles are, beſides to ſit on twelve Thrones, and to Judge the twelve Tribes of *Iſrael*. But when is this to be? Even when the Son of Man, our Bleſſed Lord, ſhall ſit on the Throne of His Glory. And when is that to be? At his ſecond Coming.

From all which I obſerve, *Firſt*, That the time fixed for the Reward of the holy Apoſtles, is *after* the Reſurrection, or in the Regeneration (for ſo I underſtand it) And thus, *Regeneration*, *Adoption*, *Redemption*, and *Reſurrection* have all four pretty near the ſame Signification: At leaſt they do all of them point to the ſame time, which is that of Chriſt's ſecond Coming. This you may perceive if you compare St. *Luke* xxi. 28. *Eph.* i. 14. and *Rom.* viii. 23. with this Text of St. *Mathew*. And this will be ſtill the plainer, if you conſider St. *Luke* xx. 36. Where the Righteous are called *the Children of God*, for being *the Children of the Reſurrection*, when our Lord is to ſit on the Throne of his Glory. And therefore, untill the Reſurrection, the Regeneration, the Adoption and the Redemption, even the holy Apoſtles are to *wait in Hope*, for their Crown. And conſequently till *then*, are not admitted into the *Holy of Holys*, the *Third Heavens*, or the *full Fruition* of God; as then they are moſt plainly to be.

St. Luke xxi. 28. Eph. i. 14. Rom. viii. 23. St. Luke xx. 36.

Secondly, The time being thus fixed to the Reſurrection, or Regeneration, that the Holy Apoſtles are to receive their Reward

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in *full*, does ſhew us, when thoſe, our Bleſſed Lord ſpeaks of in the next verſe, are to receive their Inheritance, and to enter into the Poſſeſſion of Everlaſting Life, by a Sentence pronounced upon Judgment, which muſt be *then* alſo, after the Reſurrection. For no Body can imagine, that any Chriſtian can be Rewarded, Crowned, or Admitted into the full Fruition of God in the Third Heavens, before the Holy Apoſtles of our Bleſſed Lord. And ſince they muſt wait for their Reward, and that the Conſummation of their Happineſs is delayed, till after the Reſurrection or Regeneration, It is very natural to conclude, that no other Chriſtian can expect to be Rewarded *in full* till then. Therefore there muſt be an *Intermediate* or *Middle State* for the Righteous, the Juſt, the Upright, even Patriarchs, Prophets and Apoſtles, in which they are to remain, till Chriſt's ſecond Coming and the Regeneration or Reſurrection.

And now tho' that part of this Text of the twelve Thrones does principally and primarly mean what I have gathered from it, yet, by the way, it may be alſo underſtood, without abateing any of the force of what I have ſaid from it, with regard to the Apoſtolical Power of Cenſure, here in this Life, ſignified by ſitting on Thrones and Judging. Which Power is by our Great Redeemer and Founder Lodged in the Church, in the Perſons of the Lawful, Regular and Orthodox Suc-

ceſſors of the Holy Apoſtles, the Biſhops, with whom Chriſt has promiſed to be *always, even to the End of the World.* Many Texts in Holy Writ carry double, and this I think does reconcile theſe two great Men *Grotius* and Dr. *Hammond.*

St Math. xx. the firſt 16 Verſes.

St. Math. xx. from the beginning to the 17 verſe. In theſe ſixteen Verſes we have the Parable of the Labourers in the Vineyard. And by the 8th verſe we find theſe Labourers had not their Wages, untill the *Evening* of the *Day* was come, when all Labour was over. It was *then* the Lord of the Vineyard ſaid unto His Steward, *Call the Labourers, and give* them their *hire, beginning from the laſt unto the firſt.* Now this *Evening* I take to be the *Reſurrection*, the *Wages* or *Hire* their *Sentence* and *Reward.* And farther, it is to be noted, that all the Labourers get their Wages or Hire *together.* No ſeparate Payment or Sentence is here given, and the Day, or Seaſon of working, is firſt over, before it be given: Which it cannot Juſtly be ſaid to be, while there is Work to be done in the Vineyard: And which there always will be, untill Chriſt's ſecond Coming. Therefore there is no *Immediate Judgment* after *Death*, nor *General Judgment*, till after the Reſurrection: At which time all they whoſe Souls and Bodies are then Re united, muſt receive their final Sentence, according to what they have done in the Fleſh. But the following Text is ſtill more deciſive.

St.

St. Math. xxv. from the 14th verſe to the end. In this Chapter we have the Parable of the Talents, beginning at the 14th verſe, and ending at the 31. In the 19th verſe 'tis ſaid; *After a long time, the Lord of thoſe Servants cometh, and reckoneth with them*, from thence to the 26th verſe, we have the particular Account which every one gives the Lord of the Talents he had received. In the 26 and 27th verſes we have the Lords Cenſure of him that hid his Talent in the Earth. In the 28th verſe we have a part of the Lords Sentence which he pronounced againſt him. In the 29th verſe we have the reaſon of the Sentence. And in the 30th verſe the reſt of the Sentence.

St. Math. xxv. from the 14 to the end.

From all which it appears. *Firſt*, That they who were entruſted with the Talents, had not their Accompts taken in, nor examined by our Lord, for a long time after they had received them.

Secondly, It appears that it was at our Bleſſed Lords *ſecond Coming*, that He *Reckoned* with thoſe to whom He had given the Talents. Both theſe are apparent from the 19th verſe. Therefore the time of *Reckoning*, or of *Accompting*, or of *Judgment*, is not to be untill Chriſt's ſecond Coming, when he returns to Viſit the Earth, to deſtroy his impenitent *Enemys*, and to Reward his Friends the Righteous, the Juſt and the Meek, who have a Promiſe that they ſhall inherit the Earth. *Pſalm* xxxvii. 11. and St. *Math.* v. 5.

Pſal. xxxvii. 11 St. Math. v. 5.

But

But the reſt of this ſame Chapter makes this Matter ſtill clearer, for in 31 verſe we have Chriſt plainly telling us, That it is, *When the Son of Man ſhall come in his Glory*, (at his ſecond Coming,) attended *with all the Holy Angels*, (His Reapers) That *then He ſhall ſit upon the Throne of his Glory.* 32. *And before him ſhall be gathered all Nations; and he ſhall ſeparate them one from another, as a Shepherd divideth his Sheep from the Goats.* 33. *And he ſhall ſet the Sheep on his right hand, but the Goats on the left.* 34. *Then ſhall the King ſay unto them*, (the Sheep) *on his right hand, Come ye Bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the World.* This is their comfortable and joyful Sentence then *firſt* given, to both the *Sheep* and the *Goats*, becauſe we no where find this *Judgment* paſſed, or this *Sentence* pronounced, upon either the Sheep or the Goats, *before* this time, which is at Chriſt's ſecond Coming. And then it is, that the Reſurrection of the Juſt does begin.

Conſider further, We find here Chriſt the King, ſitting in Judgment, and not Ratifying, or Confirming a former Sentence: But now *firſt* pronouncing a Sentence.

Again Conſider, We find the Righteous here *ſurpriſed* with their Sentence of Reward, for Actions done by them, while in the Body, which themſelves were not conſcious of. For they could not imagine, or conceive, how they ever had ſeen Him, as in the 35 and 36 verſes it is ſaid, *an hungred*

gred and gave him meat, thirſty, and gave him drink: A ſtranger, and took him in: Naked and cloathed him: Sick, and viſited him: In Priſon, and came unto him. Yet all theſe good Offices, He owns, in the 40th verſe, they had done unto him, in that they had done them unto any of the leaſt of his Brethren, *the Righteous.* And in the 44th verſe, We find the Wicked as much *ſurprized*, with their Accuſation and Sentence, and as little Conſcious to themſelves, of having uſed Him ill: And wondred to find themſelves Condemned for Inhumanities, of which they could not accuſe themſelves. Now how can this mighty *Surprize* on either ſide, be accounted for, if the Righteous were Judged, and Rewarded to the *full* before this. And the Wicked Accuſed, Tryed, Condemned and Puniſhed to the *full* before. Therefore I conclude, That there is no *Immediate Judgment* after Death; but that all Judgment is *deferred*, till after the Reſurrection, at Chriſt's Coming, that the Dead are by his infinite Power Raiſed, and brought to Life again, and the Soul of every individual Child of *Adam*, Reunited to its own Numerical Body again. It alſo follows naturally from what has been made appear from this Chapter, that there is an *Intermediate* or *Middle State*; appointed for the Abode of the Souls of the Dead, from the laying down of their Bodies, untill the Reſurrection. And I humbly think this one Chapter does fully

prove

prove theſe two Points, were there no other Proof, but there are many more.

St. Mark viii. 38. St. Mark viii. 38. *Whoſoever therefore ſhall be aſhamed of me, and of my words, in this adulterous and ſinful Generation, of him alſo ſhall the Son of Man be aſhamed, when he cometh in the Glory of his Father, with the holy Angels.*

St. Math. x 33. Our Bleſſed Lord ſays much the ſame thing in St. *Math.* x. 33. only there St. *Mathew* does not tell the time, which St. *Mark* does here, fixing it at the ſecond coming of Chriſt. What becomes then of all thoſe our Bleſſed Lord is thus to be aſhamed of, and whom He will deny, when he comes again. I ſay what becomes of them in the mean time? Where are they to remain after Death untill that great Day? unleſs there be an *Intermediate* or *Middle State* aſſigned them to abide in, betwixt their Death and Reſurrection, for this Text is very plain that this terrible Puniſhment of being deny'd by Chriſt, is not to be inflicted, untill Chriſt's ſecond coming in the Glory of his Father with the Holy Angels. I therefore do conclude, there is a *Middle State* allotted them for that time, that their Bodies lie in the Grave, a *proper Place* of Abode, which is called their *own place*, as it is ſaid of *Judas*, Acts i. 25. who *fell from his Miniſtry, and Apoſtleſhip by tranſgreſſion, that he might go to his own place*, τὸν τόπον τὸν ἴδιον, his Priſon

Acts i. 25.

1 St. Pet. iii. 19, 20. 1 Epiſtle of St. Peter iii. 19, 20. *By which alſo he went and Preached to the Spirits in Priſon,*

Priſon, which were diſobedient when the long ſuffering of God waited in the Days of Noah. This Text of St. *Peters* does prove, That the Souls of thoſe, who's Bodies were drowned in the Flood, were, when St. *Peter* wrote this Epiſtle, in a *Priſon*, and there no doubt they are now, and there they are to remain, and be kept untill Chriſt's ſecond Coming, that they are, after their Reſurrection, to be Tryed, Judged, and Condemned to Hell Fire.

I know Dr. *Hammond*, in his Paraphraſe, thinks theſe words which are at the latter End of the 25th verſe of the firſt Chapter of the *Acts*, ought to be applyed to St. *Mathias*, who came into the Place and Apoſtleſhip, Province or Biſhoprick of *Judas*. But, if I may preſume to differ from ſo Great and Learned a Divine, I humbly think, it is more properly applyed to *Judas*, for he is the laſt ſpoken of before in thoſe words which go immediately before theſe. And therefore it ſeems moſt natural and leaſt forced, to apply them to *Judas*. And beſides, What *Own Place*, what *Partitular Appropriated Place*, had any Apoſtle then? For all the Apoſtles did belong to one College, *Judas* had been a Member of it but fell, and St. *Matthias* was then choſen and admitted a Member of the Sacred Colledge. But the Apoſtles had not they divided the World amongſt them, as *Euſebius* gives us an Account they did afterward, and of which we have ſome Hints alſo in Holy Writ. Such as

St.

St. *Peters* having the *Jews* aſſigned him for his Province, ſo that he became the Apoſtle of the Circumciſion, and St. *Paul* was the Apoſtle of the *Gentils*, &c. If then the Apoſtles had not at that time, each a particular Province or Place. I think it is moſt natural to apply it to *Judas*. And farther, as I take it, this very Expreſſion was frequently made uſe of by the early Fathers of the Chriſtian Church, to ſignify the *State* of *Separation* betwixt Death and the Reſurrection, that is to ſay the *Intermediate* or *Middle State*.

So now I conclude, That there is a *Proper Place*, an *Intermediate* or *Middle State* for the Wicked to *Remain in*, where they have a Melancholly, Comfortleſs, and Fearful Expectation of a Juſt Deſerved Sentence to be pronounced againſt them, by the Righteous Judge. And yet which is not actually to be Pronounced or Inflicted, untill Chriſt's ſecond Coming.

St. Luke ix. 26. In St. *Luke* ix. 26, you have the ſame words that are here in St. *Mark* viii. 38. only that St. *Luke* calls the Glory our Bleſſed Saviour is to come in, his own and his Fathers, whereas St. *Mark* calls it that of the Father only.

St. Luke x. 12, 14. St. Luke x. 12, 14. *But I ſay unto you, that it ſhall be more tolerable in that Day for* Sodom, *then for that City.* 14. *But it ſhall be more tolerable for* Tyre *and* Sidon *at the Day of Judgment, then for you.* Compare this with St. *Math.* xi. 22, 24. and you ſhall find the ſame words.

St. Math. xi. 22, 24.

In

In the foregoing eleven Verſes of this tenth Chapter of St. *Luke*, our Bleſſed Lord is appointing ſeventy other Diſciples, beſides his twelve Apoſtles, to go by two and two before him, to the Cities and other Places, he deſigned to go to. And he gives them their Inſtructions, what to do, and how to behave themſelves as his forerunners. And at laſt he tells his Diſciples, that it would fare worſe with thoſe who ſhou'd deſpiſe them, than even with *Sodom*. But when? In *that Day*. Now to know what Day is meant by *that Day*, read the 14th verſe, and you ſhall find it is the Day of Judgment.

In the 13th verſe, he is upbrading *Chorazin*, and *Bethſaida* for not Repenting, when He had done ſuch mighty Works in each of them. And in the 14th verſe, He ſhews what an ill Condition they were to be in, for their Infidelity. Yet ſtill the time He fixes for this, is at the Day of *Judgment*. So that untill Chriſt's ſecond Coming and the Reſurrection, or the Reunion of Soul and Body, the Wicked are not Condemned to their Everlaſting *Torments*. Nor conſequently are the Righteous and Juſt, admitted into the *fulneſs* of *Joy* and *Bliſs*, by any Sentence Pronounced. And yet *Sentence* muſt firſt be *paſſed*, before *Judgment* can be *Awarded*.

Conſider farther, if all this were done to every Individual of the Children of *Adam*, immediately upon Death, how comes it to be done again a ſecond time. Muſt

the

the Righteous be call'd away from the Glories of the Third Heavens, from the Beatifick Viſion, to ſtand *again* at the *Bar*, and to be Tryed *a new*, and all this only to receive the *ſame* Sentence of Bliſs, which they had long before received, and of which they were in *full Poſſeſſion*. How inconſiſtant does this appear to be with that Happy State? And muſt the Wicked be again releaſed from their Everlaſting Torments, to ſtand a *new Tryal*, and to be again Condemn'd to the ſame Hell, they are juſt come out of; and all this *only* to be returned to it again? No neither the Juſt, nor the Unjuſt do receive their *final Sentence*, untill *that Day*, the Day of Judgment, after Chriſt's ſecond Coming and the Reſurrection. For untill then, after Death, the Righteous are in their *Proper Place*, of *Light*, *Reſt* and *Refreſhment*. And the Wicked are in their *Proper Place* of *Diſmal Expectation*, without *Light*, without *Reſt*, and where they have no *Refreſhment*, nothing to relieve them, nor no *hopes* of it, and yet where they are not in near ſo bad Circumſtances, as they are certainly to be in afterwards at *that Day*, or the Day of Judgment. By this Text it appears alſo, there are to be Degrees of Torment in Hell.

St. Luke xiv. 13, 14.

St. Luke xiv. 13, 14. *But when thou makeſt a Feaſt, call the poor, the maimed, the lame, the blind*: 14. *And thou ſhalt be bleſſed; for they cannot recompence thee: for thou ſhalt be recompenſed at the Reſurrection of the Juſt.*

In

In the 12th verſe, our Bleſſed Lord tells us whom we ſhould not call, or invite to a Dinner or Supper, and why. And here, He teacheth us, whom we ſhould call, or entertain, and why. *Firſt*, Becauſe they cannot Recompence us. *Secondly*, Becauſe we ſhall be Recompenced by GOD. And *Thirdly*, He inſtructs us in the time, when we are to be Recompenced, which is, at the Reſurrection of the Juſt. From which it appears plainly, That the Reſurrection of the Juſt is the time of *Recompence in full*: When the Reward does infinitely exceed whatever we can now conceive, or think: *Such as Eye hath not ſeen, nor Ear heard.*

It is alſo to be noted, by the way, that by this 14th verſe, there are to be *Two* Reſurrections, and there are other places of Holy Writ which inform us of the ſame. as *Rev.* xx. 5. and 1 *Theſſ.* iv. 16. *The Dead in Chriſt ſhall riſe firſt.* Whatever be the time of the ſecond Reſurrection, I ſhall not now ſtay to enquire, becauſe it is foreign to my preſent Subject. Yet I think it is very plain, that the firſt Reſurrection is to begin, exactly at Chriſt's ſecond Coming. That the Righteous may immediately, upon the Re-union of their Souls and Bodies, then to be raiſed, enter into the Poſſeſſion of the Joys of our Lord and of the Kingdom purchaſed by the Blood of the Lamb of GOD, which taketh away the Sins of the World.

Rev. xx. 5. 1 Theſſ. iv. 16.

St. Luke xvi. 19. to the End. *There was a certain rich Man, which was cloathed in Purple and fine Linnen, and fared ſumptuouſly every*

St. Luk xvi. 19.

Day. 20. *And there was a certain Beggar named Lazarus, which was laid at his Gate, full of Sores.* 22. *And it came to paſs that the Beggar died and was carryed by the Angels into Abraham's boſom, the rich Man alſo died and was buried,* &c.

Before I make any application of this Parable, to my preſent purpoſe it ſeems neceſſary, previouſly to conſider two things. *Firſt*, what is meant by *Abraham*'s Boſom, in the 22d verſe, where *Lazarus* was, and *Secondly*, what is meant by *Hell*, in the 23d verſe, where it is ſaid, *And in Hell he* (the rich Man) *lift up his Eyes being in Torments, and ſeeth* Abraham *afar off, and* Lazarus *in his boſom.*

As to the firſt, *Abraham*'s Boſom, I take it to be the ſame with Paradiſe, even that ſame Paradiſe, into which the Penitent Thief was admitted immediately upon his giving up the Ghoſt. Or that place which by the Ancient Jews was called the *Garden of Eden:* thereby ſignifying a Place of Pleaſure and Delight. I ſhall not Criticiſe upon the word *Boſom*, nor whence it is taken to ſignify the State of Separation betwixt Death and the Reſurrection, whether it be from the Eaſtern Cuſtom of Leaning or Lying along at their Meals, which made the Head of one Man be near the Boſom of him that is next above him, or whether it be taken from a Bay of the Sea, where there is generally Calmneſs to be met with, which is very acceptable to the weary Sea fareing People, who have juſt come from the

the Main, and can there ſafely drop their Anchors. Theſe Criticiſms are not material to my purpoſe. It is enough for me that this Boſom of *Abraham* has ever been underſtood as the State of Separation and the place where the Righteous have *Light*, *Reſt* and *Refreſhment*, and in which they are to remain untill the Reſurrection. And that it is the ſame with *Paradiſe*. Thus the Ancients underſtood it, as will appear from the Citations out of them, which I have ſubjoyn'd to this Scripture account of the *Middle State*, and ſeveral of the Greateſt and moſt Learned Divines ſince the Reformation do likewiſe ſo underſtand it. Particularly the Learned *Grotius* is on my ſide.

As for the ſecond, that of *Hell*, ἐν τῷ ᾅδῃ, in Inferno, in Hades, the ſame *Grotius* ſays of it. " Hic unicus, ni fallor, in ſacris Li-
" teris Locus eſt quo moti plerique ἀπὸ τόπου ἀ-
" βασάνι [Locum tormenti] propriæ ᾅδλω
" [infernum] dici putarunt at veriſſimum
" eſt ᾅδλω [infernum] eſſe Locum *viſibus no-*
" *ſtris ſubſtractum*, et de corpore quidem
" cum accipitur, *ſepulchrum*, in quo eſt cor-
" pus ſine animo; de animo vero, totam
" illam regionem ſive ſtatum in quo eſt
" animus ſine corpore. So by Hades *Grotius* underſtood the State of the Dead. And that this is agreeable to the Notion the old *Jews* had of the State of the Dead, is evident from hence, that *Joſephus* ſays *Samuel* was called back ἐξ ᾅδλ [ab inferis] ſo that they underſtood no more by the

word which we translate *Hell*, but the State of the Dead untill the Resurrection. *i. e.* the State of *Separation.*

To this Sense of the Word *Hades* Dr. *Hammond* agrees in his *Practical Catechism*, p. 104, 105. of the Folio Edition of his Works Vol. first, what other Inferences the Learned Doctor makes from this signification of that word, I am not at present to Consider, tho' I think it is apparent enough that as Christ, who as Man, fulfilled all Righteousness, went to *Hades* to the State of the Dead, so by being in that State, he must have been in it as other good Men are and were, and as the Penitent Thief was, which was in *Paradise*, and since his Body was visibly laid into the Grave, it must be his Soul as Man, which went thither and just as the Souls of the Righteous do go thither, only with this difference that his Soul was there only for a short time, and there their Souls remain for a great while, yet both his and theirs untill the Resurrection.

These things being premised, 'tis easy to observe from this Parable. *First*, That there is an *Intermediate* or *Middle State*, for the Righteous to Remain in, from their Death, untill the Re-union of their Sonls and Bodies to at the Resurrection; In which State *Abraham* is now, as are all the faithful departed, from the beginning of the World to this Day: And which yet is not the *Third Heavens*, where God is only to be *seen*, and *fully enjoy'd*, as he is to be by all the

the Righteous, after Christ's second Coming.

If this Place of their Abode, were truly the Third Heavens, it would seem more natural it should have its Denomination from the Supereminent Inhabitation of the Great JEHOVA, than from the Name of *Abraham*'s Bosome; for by this Name, *Abraham* seems to be one of the *chief* Inhabitants of it, for which reason it carries his Name. And which it could not so well nor so properly do, were it the *Third Heavens*; where the Ancients did believe the Throne of GOD is seated; and where his Court, with great Submission be it said, appears in its greatest Splendour. And which no Man but the Son of GOD, who is GOD himself, can approach unto, untill he be carryed thither, led in and introduced by him, who is the Captain of our Salvation. And which he has no where, that I know of, promised to do, untill he first appear in his own and his Fathers Glory, at his second Coming, when he is to Act as he truly is, as a magnificent KING of Kings, and the Universal, Absolute Monarch of the whole World. May His Kingdom come.

Secondly, From this Parable it is evident, That there is a Place of *Separation*, Dark, Frightful, and Uncomfortable, wherein the wicked are *Reserved*, as in their *Proper Place*, their dismal Prison, for the dreadful and final Judgment. And which yet is not *Hell*, in the common Acceptation of that word,

word, but is properly *Hades*, their wretched *Middle State*, which tho' here *alone*, it be call'd a place of *Torment*, and is ſuch no doubt of it, if compared with the very worſt Circumſtances, Torments, or Afflictions which the very worſt of Men can be affected or afflicted with, while in the Body, here on Earth, before Death: Yet if even that horrid Condition be compared, with what they are to ſuffer after the Reſurrection, after Judgment is awarded, upon a ſolemn Sentence pronounced by Chriſt from the Throne of his Glory, it cannot ſo properly be called *Hell* or a Place of *Torment*, as an *Intermediate* or *Middle State*.

Thirdly, By the 22d verſe, we may Learn how the Righteous are *Conveyed* to their delightful *Paradiſe*, to their Intermediate Place of Abode, tho' there has been no Tryal of them nor final Sentence pronounced upon them, it is by the Holy Angels that they are conducted thither, and theſe bleſſed Miniſtring Spirits have their Orders from Almighty God to carry the Souls of the Righteous at their Death through the Air, the Territories of the Infernal Prince, ſafely into *Abraham*'s *Boſom*, to *Paradiſe*, to the happy Manſions of Bliſs which are allotted for them to abide in untill the Reſurrection. And by Conſequence the evil Angels, the Devils do ſnatch and carry away with them the miſerable Souls of the Wicked, who have neglected and diſpiſed the Grace of God, and who have no good Angels to Protect or Guard them, carrying them

them head-long to their *Priſon*, to their *Proper* but Dark Abode, there with Horrour, and without Hope to wait their Trial and Condemnation at the Day of Judgment.

St. Luke xx. 35, 36. *But they which ſhall be accounted worthy to obtain that World, and the Reſurrection from the Dead, neither marry nor are given in marriage.* 36. *Neither can they die any more; for they are equal unto the Angels, and are the Children of God, being the Children of the Reſurrection.* St. Math. has it xxii. 30. *But are as the Angels of God in Heaven.* St. *Luke* xx. 35, 36 St. Math. xxii. 30.

Here we are taught how material an Article of our Faith the Belief of a *Reſurrection* is; and what a Happineſs it is to obtain a *Joyful* one, for then it is that the Righteous are made ἰσάγγελοι [Pares Angelis] equal unto the Angels, or as St. *Mathew* has it, as the Angels. Compare this with 1 *Cor.* xv. 42, 43, 44, 45, and 49 verſes. 'Tis then that our vile Bodies are to be *changed* and *faſhioned*, like unto his *Glorious Body*. Phil. iii 21. and not till then. All which ſhews, that till *then* the Righteous are in a place of *Hope* and firm *Expectation* of a ſure Reward, and of Great *Glory*. But not in *Poſſeſſion* till then. This Place is *Paradiſe* or *Abraham's Boſom*; and this State is what I call the *Intermediate* or *Middle State*. 1 Cor. xv. 42, 43 44, 45, 59 Phil. iii. 21.

This Text alſo ſeems to countenance two Reſurrections, of the firſt of which ſome are to be accounted worthy, and likewiſe ſome not worthy, who muſt wait for another

other Reſurrection not ſo comfortable. See for two Reſurrections 2 *Eſdras* ii. 23.

2. Eſdras ii. 23.

St. Luke xxi. 28. *And when theſe things begin to come to paſs, then look up, and lift up your heads; for your Redemption draweth nigh.*

St. Luke xxi. 28.

Our bleſſed Lord in the 27th verſe fixeth the time when this *Redemption*, he here bids the Righteous expect is to come. It is *when the Son of Man cometh in a Cloud with Power and great Glory.* that is, at his ſecond Coming. Agreeable to this is what St. *Paul* ſays, Eph. i. 14. *Untill the Redemption of the purchaſed Poſſeſſion.* And Rom. viii. 23. *Waiting for the Adoption*, to wit, *the Redemption of our Body.* And Eph. iv. 30. *Grieve not the holy Spirit of God, whereby ye are ſealed unto the Day of Redemption.* That is the Day of the Reſurrection.

Eph. i. 14. Rom. viii. 23. Eph. iv. 30.

All which ſhew, That tho' our Redemption was Purchaſed by Jeſus Chriſt, when he died upon the Croſs, in our Nature, and for us, yet it is not *Compleated* in us, untill by his Almighty Power he do raiſe us up at the Reſurrection. Which raiſing of us, makes us the Children of God. For ἐν τῇ παλιγγενεσία St. *Math.* xix. 28. appears to ſignify rather, the bringing us to Life again at the Reſurrection, than either the Regeneration of Baptiſm, or of the Spirit. And ſo we become the Children of God from this new Birth, from the Grave, being then to be raiſed to a Bleſſed Immortality. And thus St. *Paul* underſtood it, when he applys. *Thou art my Son this Day*

St. Math. xix. 28.

have

have I begotten thee. Pſa. ii. 7. to Chriſt's Reſurrection, in *Acts* xiii. 32, 33. *The Promiſe which was made unto the Fathers*, ſays he, *God hath fulfilled the ſame to us their Children, in that he hath raiſed up Jeſus again, as it is alſo written in the ſeeoud Pſalm.* &c. Pſ. ii. 7. Acts xiii. 32, 33.

This Text alſo ſhews us, that till our *Redemption* be *Compleated* in us, we cannot reaſonably expect, to enter into the Third Heavens, no more than Chriſt himſelf who did not aſcend thither, untill he had riſen from the Dead: And therefore as his *Soul* was in *Paradiſe*, when his Body lay in the Grave, ſo ſhall the Souls of the Righteous remain *there* alſo, in that Happy *Middle State*, untill the Reſurrection.

St. Luke xxiii. 43. *And Jeſus ſaid unto him* [the Penitent Thief] *verily I ſay unto thee, to day ſhalt thou be with me in Paradiſe.* St. Luke xxiii. 43.

This *Paradiſe*, I take to be a lower Appartment of Heaven, a Heavenly Abode, in which the departed Souls of the Righteous are *Happy*, but yet I think it cannot be the ſame with the *Third Heavens*, for, to me, it ſeems inconſiſtent with the State of Humiliation, our Bleſſed Saviour was then in, for our ſakes, and in which he was to continue, untill his Reſurrection, elſe it muſt be allow'd his Soul aſcended into the Third Heavens, while his Body lay in the Grave; which won'd be a very odd Aſſertion, and without any Foundation, that I know of, and contrary to the received Creeds and conſtant Doctrine of Chriſtianity.

Chriſtianity. And whatever ſome Hereticks, old or new, have dream'd I know no Authority from Holy Writ, or from Primitive Antiquity for his Aſcending thither till Aſcenſion Day, (*Holy Thurſday*, that He Aſcended Soul and Body together.

Far leſs could this *Paràdiſe*, the Penitent Thief was, that day, to be in with Chriſt be *Hell*, as a Place of Torment, for the being there could be no reward for his Repentance, and believing in Chriſt, eſpecially upon ſo extraordinary an Occaſion, when there was ſo very little outward appearance, to force, or indeed to induce any one to believe him to be what he really was and is, our Lord God, when he was nailed to the Croſs as a Malefactor. Therefore this *Paradiſe* muſt be ſome other place than the *Third Heavens*, even the *Intermediate Place* of Abode, appointed for the Souls of the Righteous to remain in, from their Death, untill the ſecond Coming of Chriſt.

This Text ſeems alſo, to diſcover to us, That Chriſt of his infinite Mercy will appear ſome times to thoſe happy Souls, who do Inhabite thoſe Manſions of Bliſs. And will refreſh them, with the ſweeteſt Influences of his Holy Spirit. And it muſt needs be a wonderful Satisfaction to them, and bring them much Comfort, to ſee their Redeemer, tho' not in his full Glory. And to have a firm and ſure Hope of being carryed by him, into the higheſt Heavens,

into

into the Preſence of God, in due time, and there to remain with him to all Eternity.

St. John xii. 48. *He that rejecteth me, and receiveth not my words, hath one that Judgeth him: the word that I have ſpoken, the ſame ſhall Judge him in the laſt Day.* St. John xii. 48.

Here we find, That there is no Judgment to be, till the laſt Day, if there were to be any Judgment ſooner, here we might reaſonably expect to have been told it, when our bleſſed Lord is giving an Account of himſelf, and of his Errand into the World, as Man, which he doth in the 46th verſe, and then forewarneth us of the Conſequences of not believing in him, and of not giving Ear to his words, as in the 47 and 48 verſes. There is no avoiding of the being Judged, but the time he has ſet for Judgment, is the *Laſt Day*. At his firſt coming he did not come to Judge, but to ſave the World, but at his ſecond coming, he is to Judge the World in Righteouſneſs. The Books of Remembrance are not opened till then, ſo that although the holy Apoſtles be ordered to carry the Souls of the Righteous to Paradiſe, and that the Devils have leave, or are ordered to carry the Souls of the Wicked to their dark Abode. Yet this cannot properly be called a Judgment, ſeeing there is no Trial firſt, as at the *Laſt Day* there is to be. So that till then the Sheep and the Goats are only kept each in their *Proper Place*, to wait the Judgment of the Great Day.

St.

St. John xiv. 2, 3, 19, 20.

St. John xiv. 2, 3, 19, 20. *In my Fathers houſe are many manſions; if* it were *not* ſo, *I would have told you: I go to prepare a place for you.* 3. *And if I go and prepare a place for you, I will come again, and receive you unto my ſelf, that where I am,* there *ye may be alſo.* 19. *Yet a little while and the World ſeeth me no more: but ye ſee me: becauſe I live, ye ſhall live alſo.* 20. *At that Day ye ſhall know, that I am in my Father, and you in me, and I in you.*

Here our Bleſſed Saviour fixeth the time when his Apoſtles are to be where he is, which is, when he comes again. And by the 20th verſe. It is at *that Day*, when he is to come again, at his ſecond Coming, that the *full* Manifeſtation of him is to be Revealed to them. It is at *that Day* of Judgment, after the Reſurrection, that even the Apoſtles are *fully* to know, that he is in the Father, and they in him, and he in them. Now if the holy Apoſtles, his Companions upon Earth, whom he Conſtituted the Repreſentatives of himſelf, the *LOGOS*, muſt not be admitted to the full Knowledge of theſe things, untill Chriſt's ſecond Coming, tho' they did firmly believe in him, and hoped for them, e're he left them: Who elſe can pretend to be admitted to the *full* Knowledge of God, or to the Enjoyment of him, untill then? And although by the holy Sacrament of Baptiſm we are waſhed in the Laver of Regeneration, and are admitted Members of Chriſt's Body the Church. And that by the holy Sacra-

Sacrament of Chriſt's Body and Blood, we are one with Chriſt, and Chriſt with us. Yet we cannot know that we are in him and he in us, untill *that Day*, we ought to believe it now, and after Death, I doubt not, we ſhall have dayly more and more ground to believe it, but he has ſaid it, and therefore it is moſt certainly true, that untill *that Day*, we cannot know it, as then we undoubtedly ſhall.

Therefore I conclude, that even the holy Apoſtles muſt wait, as muſt all the reſt of the Elect, for Chriſt's ſecond Coming, before they can be admitted into the *Third Heavens*, into the *fullneſs of Joy*, by an irreverſible and comfortable Judgment. And tho' ſome of the holy Apoſtles, while Chriſt was upon Earth, were admitted to be *Eye witneſſes of his Majeſty*, and ſaw *the Excellent Glory*, from which the Voice came, which teſtified of him, *This is my beloved Son in whom I am well pleaſed*, 2 St. Peter i. 16, 17. And that moſt of them were Martyrs, and that St. *Paul* in particular was Honoured with wonderful Diſcoveries of the Glories which are above, yet all this notwithſtanding even they muſt wait till the Reſurrection for *fullneſs* of Knowledge and *fullneſs* of Joy. And conſequently, betwixt Death and the Reſurrection are in an *Intermediate* or *Middle State* of far greater Happineſs, than we can conceive, and yet very much ſhort of the Glory to be Revealed, and of the Privileges to be enjoyed at the ſecond Coming of Chriſt. 2 St. Pet. i. 16, 17.

By

By this Text alſo it appears, That there are to be different Degrees of Bliſs and Glory in the *Third Heavens.*

St. John xvi. 22, 23, 26.

St. John xvi. 22, 23, 26. *And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoyce, and your joy no man taketh from you.* 23. *And in that day you ſhall ask me nothing,* &c. 26. *At that day ye ſhall ask in my name,* &c.

This place is generally underſtood, and I think very juſtly, to refer principally to the Sorrow the Diſciples were in, when they found they muſt no longer expect the perſonal Bodily Reſidence of the Lord amongſt them. And the Confuſion his Death was to put them in, and the Joy and Pleaſure they were very ſoon after to have, upon his Reſurrection. And the ſtill greater Joy upon the Deſcent of the *Holy Ghoſt*, who was to lead them in all Truth. But tho' this be, doubtleſs, the primary meaning of theſe Texts, which was accordingly fulfilled, yet I think without ſtraining, they have an Eye to Chriſt's *ſecond Coming*, when his Peoples Hearts ſhall rejoice with exceeding great *Joy*, ſuch as they never felt, and ſhall be made Partakers of ſuch *Great Glory*, as they never ſaw before. And in *that Day*, it will alſo be moſt certainly true, that they ſhall not need to ask any thing: For they ſhall have much more than they can either think or ask.

St. John xvii. from verſe 20 to the end.

St. John xvii. from 20. to the end. *Neither pray I for theſe alone, but for them alſo which ſhall believe on me through their word.*

word. 21. *That they all may be one, as thou Father* art *in me, and I in thee,; that they alſo may be one in us: that the world may believe that thou haſt ſent me.* 22. *And the Glory which thou gaveſt me, I have given them: that they may be one, even as we are one.* 23. *I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.* 24. *Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my Glory which thou haſt given me: for thou lovedſt me before the foundation of the world.* 25. *O Righteous Father, the world hath not known thee; but I have known thee, and theſe have known that thou haſt ſent me.* 26. *And I have declared unto them thy name, and will declare it: that the Love wherewith thou haſt Loved me, may be in them, and I in them.*

In theſe ſix Verſes we have the latter part of our bleſſed Lord's moſt admirable and moſt comprehenſive Prayer to the Father for all that then were, or afterward were to be his Diſciples. That they ſhould be *One*, that they ſhould be *Glorified*, that they ſhould be *with him*, &c. Now in this Place, 'tis true, the time is not mentioned, when Believers are to be *Poſſeſſed* of all theſe rich Bleſſings. But the abovementioned xiv Chapter of St. *John*, does make this plain, for verſe third 'tis ſaid to be, when Chriſt *comes again*, that is at his *ſecond Coming*, that they are then by him to be *Admitted* into thoſe *Manſions* of *Bliſs* where

St. John xvi. 3.

he

he is. And here in this xvii Chapter, one of the things Chriſt prays the Father for, is, That they whom the Father has given him, be with him, where he is, as it is verſe 20. which being compared with the former, makes it plain when this Heavenly Prayer of our Lord's is to be fully anſwered, even at his *ſecond Coming.*

Acts iii. 19, 20, 21. *Repent ye therefore and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the Preſence of the Lord.* 20. *And he ſhall ſend Jeſus Chriſt, which before was preached unto you:* 21. *Whom the Heaven muſt receive untill the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy Prophets, ſince the world began.*

Acts iii. 19, 20, 21

Here St. *Peter* plainly tells us, that the times of *Refreſhing* which ſhall come from the Preſence of the Lord; and the times of *Reſtitution of all things* (perhaps to the Rule of the firſt Creation) which have been Propheſied of, by all the Prophets that ever were in the World, from the beginning of it, to that time, are not to come, till the ſecond Coming of Jeſus Chriſt, whom the Heavens muſt reeeive till then.

This I take to be a plain Proof of what I hold, That there is to be no *Immediate Judgment* after Death, nor indeed any Sentence paſt in Judgment untill Chriſt's ſecond Coming. 'Tis *then* that the Righteous are to be *fully Refreſhed*, and not till then. 'Tis *then* they ſhall have a deciſive Sentence paſſed, for blotting out all their Sins

Sins and Iniquities for ever, and have their former Pardons confirmed to them.

When their Bodies have lyen in the Grave during the ſet appointed time for their Purification, and have thereby, in ſo far, payed the Debt due by the Fall, which brought Death into the World, as the Puniſhment of Sin, and that the Diſſolution of their Bodies, for ſo long a time as they have lyen in the Duſt, is accepted of; through the Merits of Chriſt, he then does raiſe them up again *Clean* and *Pure*, after the faſhion of his own *Glorious Body*, and Re-unites them to their *Pure Souls*, to enter into the *Poſſeſſion* of the *Inheritance*, purchaſed for them by his *Precious Blood*.

I do acknowledge I was inſtructed to believe, that the Souls of the Righteous do go ſtrait to the *Third Heavens*, upon the Death of their Bodies, and there enter into the Poſſeſſion of the Glorys of them, in the full Fruition of God. But I never was able to reconcile that State of the Soul to the Circumſtance of the Body, which is at the ſame time, if I may ſo ſay, doing Penance in the Grave. How can the Soul be *perfectly Happy* without its Companion the Body? If it can of what uſe is the Reſurrection? Beſides, what Sins we do commit while in the Fleſh, both Soul and Body have acceſſion to them: I am miſtaken, if the ancient Hereticks the *Gnoſticks* were not the firſt who broached this Notion, now ſo commonly received amongſt us, and *Aerius* was the next to them, as I take it,

who maintain'd it. The *Papiſts* have been much aſſiſted by it, in forging of *Purgatory*, from which they ſend the Souls whom they do there Purify by *Fire* and *Helliſh Torments*, ſtrait into the *Third Heavens*. Several of the *Diſſenters* have Jump'd at it, for fear of Purgatory, which they very reaſonably diſlike, and thus the Notion is become too Univerſal amongſt us, for want of a due Enquiry into the old Ways and the ancient Paths. Whereas if the Soul be fully happy without the Body, the Reſurrection of the Body is not of ſuch Conſequence to us, as St. *Paul* would have us think it is, as I hope I ſhall make it appear that he does when I come to his Writings, and indeed as all the whole Chriſtian World have ever thought it to be, who have ſtill believ'd (ſome few Hereticks who called themſelves Chriſtians excepted) that of the Reſurrection of the Body, to be a very *material* Article of our Creed. But if by the Re-union of our Bodies to our Souls, we can have no farther Advantage, being already *perfectly Happy* in the *full Enjoyment* of God; then I humbly think, we do what in us lies, to make the Reſurrection of no *Real* availe to us. But I am confident many are not aware of this, who hold the Doctrine of which this is a natural, if not a neceſſary Conſequence. If they were aware of it, I make no doubt, they would quickly alter their Sentiments about it. But the following Texts will make this matter ſtill clearer, and ſhew it more fully.

Rom.

Rom. ii. 5, 6, 16. *But after thy hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of the righteous Judgment of God. 6. who will render to every Man according to his deeds, &c. 16. In the Day when God ſhall Judge the ſecrets of Men by Jeſus Chriſt, according to my Goſpel.* Rom. ii. 5, 6, 16.

In this Chapter St. *Paul* is ſhewing the folly of condemning Sin in others, while we continue in Sin our ſelves, becauſe we muſt all give an Account one Day and be Judged for all our Actions whether they be good or evil. He alſo ſhews what an impartial Sentence will be pronounced by God who is no Reſpecter of Perſons, what a comfortable Sentence the Righteous ſhall have paſſed in their favour, and what a deplorable Sentence the Wicked ſhall have paſſed againſt them, but when? Not at their Death, but at the *Revelation of the Righteous Judgment of God*, that is, *In the Day when God ſhall Judge the ſecrets of Men by Jeſus Chriſt.* which is when he comes again, at his ſecond Coming, as appears evidently by ſeveral of the following Texts, particularly 1 Cor. iv. 5. *Judge nothing before the time untill the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the councils of the heart.* by which two Texts duly compared, it appears that the Wickedneſs of the Wicked is going ſtill on to accompt untill their Reſurrection, and that the Righteous are not rewarded *in full* untill their Reſurrection at 1 Cor. iv. 5.

Chriſts *ſecond Coming*, for then it is that all things are to be made manifeſt, which till then are kept as ſecrets, 'tis then that *God will render to every man according to his deeds.* Therefore there is no *Immediate Judgment* after Death, nor untill the Reſurrection at Chriſt's appearance, and conſequently there is an *Intermediate* or *Middle State* appointed for the Abode of departed Souls from Death untill their Reſurrection different from what they are to be in after Judgment.

Rom. viii. 18, 19, 21 23.

Rom. viii. 18, 19, 21, 23. *For I reckon, that the ſufferings of this preſent time*, are *not worthy* to be compared *with the Glory which ſhall be revealed in us.* 19. *For the earneſt expectation of the creature waiteth for the manefeſtation of the Sons of God.* 21. *Becauſe the creature it ſelf, alſo ſhall be delivered from the bondage of Corruption, into the glorious Liberty of the Children of God.*

The *Revealing* this *Glory* in us, and the *Manifeſtation* of the Sons of God, as alſo the Glorious *Liberty* of the Children of God, is not to be before Chriſt's ſecond Coming, at leaſt, I know no place in holy Writ which gives us any Reaſon to expect it ſooner, than the time when the Reſurrection of the Juſt does begin.

But the 23d verſe, in my Opinion, puts it out of all diſpute, where St. *Paul* ſays. *And not only* they [every Creature] *but our ſelves alſo, which have the firſt Fruits of the Spirit, even we our ſelves, groan within our ſelves,*

ſelves, waiting for the Adoption, to wit, *the Redemption of our Body.*

So that here the *Redemption* of our *Body* at the *Reſurrection*, is plainly called, by St. *Paul*, our *Adoption*: Which, tho' it was purchaſed by our ever bleſſed Saviour, a great while agoe, yet is it not *compleat*, nor *full*, untill the *Reſurrection*, at his ſecond Coming. And farther the very *Chariſmata* did not entitle thoſe who were bleſſed with it to enter into any other State of Happineſs than what the other Righteous are to enjoy untill the Reſurrection.

1 Cor. i. 7, 8. *So that ye come behind in no gift; waiting for the coming* [or revelation] *of our Lord Jeſus Chriſt.* 8. *Who ſhall alſo confirm you unto the end*, that ye may be *blameleſs in the day of our Lord Jeſus Chriſt.* [or the Day of Judgment] 1 Cor. i. 7, 8.

From hence it is clear, That however *Blameleſs*, by the Mercy of God, and through the Merits of Chriſt, we may be before that Day of Judgment, in the Eyes of God, yet *that Day* is *the Day* appointed by God for the *Diſcovery* and *Determination* of it, and for giving *Reward* for it. And, no doubt, they muſt be Blameleſs in the Eye of God, before that Day, who on that Day, are by Chriſt found Blameleſs, and who are then to be admitted into thoſe *Joys*, thoſe *Glories which Eye hath not ſeen, nor Ear heard, neither have entred into the the heart of man to conceive the things which God hath prepared for them that love him.* which St. *Paul* 1 Cor. ii. 9 takes out of Iſa. lxiv. 4. And which as unconceivably 1 Cor. ii. 9. Iſa. lxiv. 4.

bly great and unexpreſſible as they are, yet can I no where find they are promis'd to be given, untill *that day*, that *Emphatical Day*, after Chriſt's ſecond Coming, when the Reſurrection of the Juſt does begin.

1 Cor. iv 5. 1 Cor. iv. 5. *Judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the Councils of the hearts: and then ſhall every man have praiſe of God.*

In this Text St. *Paul* forbids us to Judge before the Lord come, for if we do, it is Judging before the time, for all Judgment ought to be deferred till then, becauſe till *then* nothing is ſo fully to be made manifeſt as *then* it is to be. 'Tis *then* that the Books of Remembrance, which are ſhut till then, are to be opened, 'tis then that Chriſt will bring all things to light. Even the very ſecret Councils of the Heart ſhall *then* be made known. And, as it is in the preceeding Chapter verſe 8, *then* ſhall *every Man receive his own Reward, according to his own Labour.* For, as it is in the 13th verſe of that Chapter. *Every mans work ſhall be made manifeſt.*

From all which it is plain the holy Apoſtle St. *Paul* in this place, and indeed throughout all his Epiſtles, ſhews us, that there is to be no *Immediate Judgment* after Death, all Judgment being deferred to the ſecond Coming of the Lord, becauſe till then not only the Souls of the Righteous are hid with Chriſt in God, but alſo till then, many Works, many Councils are likewiſe

likewiſe hid for it is only *then* at *that day*, that all things are to be made manifeſt.

By this Text alſo we may ſee that the giving of Reward in *full* is deferred till *that day* come, when after a full diſcovery of all things, and of all works, then Judgment is to paſs, and the final *Sentence* to be pronounced. Then follows the giving of Reward in *full*, to every one according to their own Labour. And then it is that the Righteous ſhall have Praiſe of God.

1 Cor. v. 4. 5. *In the name of our Lord Jeſus Chriſt, when ye are gathered together, and my Spirit, with the power of our Lord Jeſus Chriſt.* 5. *To deliver ſuch an one unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.* 1 Cor. v. 4. 5.

In the foregoing part of this Chapter St. *Paul* is angry at the *Corinthians*, for their ſinful Connivance at the inceſtuous Perſon: And gives them Power, and Commands them to Excommunicate him. But ſtill with an Eye to his Salvation, which he expreſſeth in the latter part of the 5th verſe. Now if St. *Paul* had believ'd an Immediate Judgment upon Death, he would have ſaid. That he might be ſaved when he dyed, or at leaſt in this place, and upon this occaſion, 'tis probable St. *Paul* would have ſaid ſomething from which we might have gathered that he believ'd, That the Souls of the Righteous are to be perfectly happy in the full Enjoyment of God, when ever they have made their eſcape out of their Bodies.

But ſo far was St. *Paul* from giving us any ſuch hint, that from his words the contrary is fairly deduceable, when he ſays, *That he may be ſaved in the day of the Lord Jeſus.* That is, at the Day of Judgment, after Chriſt's ſecond Coming. So in St. *Paul's* Opinion, and he was inſpired by the *Holy Ghoſt*, the Day of Judgment, *the Day of the Lord Jeſus*, is the Day, which muſt finally determine the Matter. And if St. *Paul* had thought Salvation was finally to be determined ſooner, by any definitive Sentence, I make no doubt he would have told us ſo, but no where of his Writings can I find any ſuch thing.

Therefore I conclude, That there is no *immediate Judgment* after Death, and conſequently there is an *Intermediate* or *Middle State*, betwixt Death and the Reſurrection, vaſtly differing from that which is to be after the Reſurrection and Judgment.

1 Cor. xv. throughout. In this Chapter St. *Paul* firſt proves the Reſurrection of Jeſus Chriſt, and from thence our Reſurrection. And he makes all our Hopes in the other World to depend upon the certainty of a Reſurrection, ſo that if there is to be no Reſurrection, then muſt we be defeated of all our Hopes and Expectation in the other World. This is evident from all his Reaſoning throughout this whole Chapter, and particularly from the 17th verſe, where he ſays, *And if Chriſt be not raiſed, your faith is vain; ye are yet in your ſins.* And in the 18th verſe he ſays. *Then they alſo which*

1 Cor. xv. through. out.

which are fallen aſleep in Chriſt, are periſhed. And why ſo? Becauſe, if they are not to riſe again, they are *Loſt*, and they are diſappointed of their *Expectation*, for it is after their Reſurrection that they expect to be made *Perfectly Happy.*

But farther, by St. *Paul*'s Reaſoning in the 42d, 43d, and 44th Verſes, it appears that as our Bodies are ſown in Diſhonour, in Weakneſs, and natural Bodies, ſo it is at the Reſurrection, that they are to be raiſed in *Power*, and are to become *Spiritual* Bodies, and to be *Glorified*. Now if our Souls are to be Glorified before the Reſurrection, it is much St. *Paul* ſays nothing of it in this place, where he is ſo expreſly teaching us what we ought to believe about this Matter. And why did he take ſo much pains to ſhew us our Condition after the Reſurrection, if we are to be as Happy before it, as we can be after it?

Indeed the Addition of our Bodies to our Happy Souls, already poſſeſſed of fullneſs of Joy, would thus be but of ſmall Conſequence to us, and the Addition would be more in *Bulk* of *Matter*, than in *Pleaſure* or *Enjoyment*.

So now I Conclude from St. *Paul*'s Reaſoning, that untill the Reſurrection, and the Re-union of Soul and Body, the departed Soul has *not Admittance* into the *Third Heavens*, and does not enjoy what is commonly called, the *Beatifick Viſion*, or the *full Enjoyment* of GOD, which afterwards it is to have.

It

It is obſervable that St. *Paul* in this Chapter does not go about to prove, that our Souls do ſubſiſt after the Death of our Bodies, he takes that for granted, and well he may, for the very Heathens believed it, nor do I know of any Nation under the Sun, who do nationally deny it, tho' a ſet of wicked Men amongſt us there have been, and I wiſh I could not ſay, ſtill are, who do what they can to make us believe they give no Credit to it. But St. *Paul* proves that the *whole Hopes* we have of the *full Enjoyment* of future *Bliſs* in the other World, do depend upon the *Reſurrection*, and therefore, it is not to be enjoyed before it. And Conſequently there muſt be a *Middle State* for departed Souls to *reſt* in untill the Reſurrection.

2 Cor. i. 14. 2. Cor. i. 14 — *Even as ye alſo are ours in the day of the Lord Jeſus.*

Here St. *Paul* makes the *Conſumation* of Joy and Enjoyment to be in the Day of the Lord *Jeſus*, or at the Day of Judgment. So that all the Joy and Satisfaction we are to have before that Day, be it never ſo great, is yet not *Perfect* untill that Day. Till then there is *Hope* and *Expectation* of ſome *farther* Glory, Joy, nay and Knowledge too, to be Revealed. But then all our Wiſhes, Deſires, Prayers and Expectation, and all our Hopes are Anſwered and ſatisfied to the *full*. Then are our Underſtandings to be *fully* enlightened, by God Himſelf, who is Light, and in whom there is no Darkneſs at all.

2. Cor.

2. Cor. v. 10. *For we muſt all appear before the Judgment ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*: Compare this with Rom. xiv. 10, 11, 12. *For we ſhall all ſtand before the Judgment ſeat of Chriſt*, &c. 2 Cor. v, 10. Rom. xiv, 10, 11, 12

The holy Apoſtle here ſhews us, That we are to receive the Reward of our Deeds done in the Body, when we appear before the Judgment ſeat of Chriſt, which muſt be after his ſecond Coming, for in no place of Holy Writ, that I know of, is Chriſt ſaid to be ſitting in Judgment before his ſecond Coming and the ſolemn Day of Judgment. Sure I am, he declined being a Judge when he was upon Earth, as you will find in St. Luke xii. 14. *Man, who made me a Judge*, or *a Divider over you?* Here he was pleas'd to decline being a Judge betwixt Man and Man. But he likewiſe ſaid, *He came not to Judge the World, but to ſave the World*. St. John xii. 47. And again, in St. John iii 17. It is ſaid, *God ſent not his Son into the World to condemn the World; but that the World through him might be ſaved.* These Texts make it evident that while our Bleſſed Lord was upon Earth he did not think fit to Act as *a Judge*, and I know no place in Holy Writ, where he is ſaid to Judge any untill his ſecond Coming at the Great Day of Judgment. St. Luke xii. 14. St. John xii. 47. St. John iii. 17.

Beſides, St. *Paul* here inſtructs us, upon what this Judgment is to be founded, even *the things done in the Body, whether they be good*

good or bad. And would it not be ſtrange, if the Soul alone, without the Body, were to be Tryed, and Judged for Deeds done in the Body. If thus it were as I ſaid before, what reaſon can be given for the raiſing the Body at all from Death.

Farther, tho' St. *Paul* in this place makes no mention of the time of this *Appearance* and *Judgment*, yet he has fix'd the time in ſo many other places of his Writings that it is apparent he meant the ſecond Coming of Chriſt to be the time.

Therefore there is no *Immediate Judgment* after Death, nor untill the Reſurrection.

Eph. i. 14. Eph. i. 14. *Which is the earneſt of our Inheritance, untill the Redemption of the purchaſed Poſſeſſion, unto the Praiſe of his Glory.*

Rom. viii. 23. Compare this with Rom. viii. 23. already mention'd. *And not only they, but our ſelves alſo, which have the firſt fruits of the Spirit, even we our ſelves groan within our ſelves waiting for the Adoption,* to wit, *the Redemption of our Body.*

By theſe Texts, thus compared, it is obvious, That the holy Apoſtle points at the Reſurrection of our Bodies, for the time of entering into the *full Poſſeſſion* of the purchaſed Inheritance. And which is more, he here again ſhews us that he looks upon the very *Chariſmata*, the miraculous Effuſion, Inſpiration, and Operations of the *Holy Ghoſt*, by which the Promiſes of the Goſpel, in which they had believed, were ſealed unto them, I ſay he looks upon theſe only as the *Earneſt* of the Inheritance, of which

which after the Reſurrection the Righteous are to be poſſeſſed. Which ſhews St. *Paul* did not think of being admitted unto it, before the Reſurrection. And thus I likewiſe underſtand what he ſays Eph. iv. 30. *Grieve not the holy Spirit of God, whereby ye are ſealed unto the Day of Redemption*, which is the *Reſurrection*. So alſo St. Luke xxi. 28. *for your Redemption draweth near.* Eph. iv. 30. St. Luke xxi. 28.

Phil. ii. 16. *That I may rejoice in the day of Chriſt, that I have not run in vain, neither laboured in vain.* Phil. ii. 16.

No Body can doubt but this holy Apoſtle had a great deal of Spiritual Joy, even in this World, in the Teſtimony of a good Conſcience towards God and towards Man, and he had I queſtion not, a ſuitable Aſſurance of his not having run, nor laboured in vain, for he was ſenſible of his own great Labours, and the plentiful Fruits of them, in Converting ſuch numbers of *Gentils* from the Power of Satan unto God. And he had no reaſon to doubt of his Reward in the other World; nor do we find that he did doubt of it. And yet all this notwithſtanding, he expected the *fullneſs* of *Joy*, and the *Confirmation* of his *Hopes*, which were ſo well founded on ſo ſolid a Bottom, in *the day* of Chriſt, and it ſeems not ſo *fully*, nor ſo *Perfectly*, till then.

From which I conclude, that *the day* of *Chriſt*, that is the Day of the Reſurrection, is the time appointed for the *fullneſs* of St. *Paul*'s *Joy*, and conſequently of the Joy of all the other Righteous, and therefore there

muſt

muſt be an *Intermediate State*, and a *Proper Appointed Place* for the *Abode* of the *Righteous*, from the Day of their Death, untill the Day of their *Reſurrection*, a *lower Apartment* of *Heaven*, than, what at *that day*, they are to be admitted into. And where, tho' their Joy and Pleaſure is greater far than what it can be on Earth, yet is it *far* ſhort of what it is to be at the Reſurrection.

Col. iii. 3, 4. Col. iii. 3. 4. *For ye are dead, and your Life is hid with Chriſt in God. 4. When Chriſt who is our Life ſhall appear, then ſhall ye alſo appear with him in Glory.*

This Text is, I think, a very plain Proof of what I have advanced, that no Man, how Juſt, Righteous and Upright ſoever he truly be, in the ſight of God, is to be admitted into *Glory*, untill Chriſt *appear* at his ſecond Coming. For till then, the deceaſed Soul, does not ſleep in *Inſenſibility*, nor is it *Dead*, as ſome Ancient and Modern Hereticks have fancied, but it is *Hid* with Chriſt in God. It *ſubſiſts* tho' *Hid*, and is *Hid* tho' *ſubſiſting*; which it could not be ſaid to be, were not theſe two things true of it.

Firſt, That it is *not Dead*, becauſe that were more than *Hid*, nor could it be ſaid to be *Hid in GOD*, unleſs it *ſubſiſted* and were *alive*, for he is Life, and nothing that is Dead can properly be ſaid to be in Him.

Secondly,

Secondly, The Soul is not in the *Third Heavens*, nor is it *Poſſeſſed* of that *fullneſs* of *Joy*, with which it is to be Bleſſed after the Reſurrection, elſe it could not be ſaid to be *Hid*, for how can that be ſaid to be *Hid*, which is in the *Perfection of Light*, which is GOD.

And this Scripture does farther prove, that the departed Soul of a Righteous Perſon, is not only under the *Tuition* of GOD, but alſo that it is *Happy*. For can any thing be Unhappy, which is with Chriſt in GOD, and in a place of *Light*, *Reſt*, and *Refreſhment*, purchaſed by the Blood of Chriſt, and in the proper Place appointed for the Reſidence of the Bleſſed Elect, by GOD Himſelf. And I make no doubt, but that a well grounded *Hope*, nay an *Aſſurance*, of being ſtill Happier, at the Reſurrection of the Juſt, is one conſiderable Branch of the Happineſs of this *Middle State*. Yet this Happineſs, great as it is, muſt needs be *far ſhort* of what the Soul is to attain to after the Reſurrection, when it is to be no longer *Hid*, and when it is to *enter* into the *Poſſeſſion* of the *Inheritance* purchaſed by Chriſt, after a *ſolemn Tryal* and *final Sentence*, Pronounced from his Judgment Seat, the magnificent Throne of his Glory.

1 Theſ. ii. 19, 20. *For what is our Hope or Joy, or Crown of rejoicing?* [or glorying] *are not even ye in the preſence of our Lord Jeſus Chriſt at his coming? 20. For ye are our glory and joy.* 1 Theſ. ii. 19, 20.

By theſe two Verſes the Holy Apoſtle ſhews us what Pleaſure he had in having converted the *Theſſalonians* to Chriſtianity, and in their continuing ſtedfaſt in the Faith. And that nothing he ever did in his Life, gave him that Pleaſure, the being the happy Inſtrument of adding Members to the Body of Chriſt, afforded him. This he ſays is the Foundation of his Joy, and Rejoycing, or Glorying, and of his Hope which maketh not aſhamed, and for which he expects the *Reward* of a *Crown*. But if you ask when? To this *he* anſwers, at the coming of our Lord *Jeſus Chriſt*. *Then* it is that he expects to be brought into the Preſence of Chriſt, with all his bleſſed happy Converts about him: Which is his Glory and Honour, and ſhews that he had to good purpoſe and effectually Laboured, according to his extraordinary Commiſſion, given him by Jeſus Chriſt himſelf, in Planting the Goſpel to his Honour. And it is *then* alſo that he is to receive his *Crown* of *Reward*, and not till *then*.

From all which I Conclude, that till *then*, after his Death, he was to be, and ſtill is in an *Intermediate* or *Middle State*, a happy State of Expectation and certain Hope of *future Reward*, which he is well aſſured he ſhall *then* receive. And this *State* is what is called *Paradiſe* or *Abraham's Boſom*, but not the *Third Heavens*, in which, to be ſure is *fullneſs* of Joy. And now if theſe be St. *Paul*'s Circumſtances, they muſt alſo be the Circumſtances, the Condition or State of all other

other Righteous People, even *Martyrs*, untill the ſecond Coming of Chriſt.

1 Theſ. iii. 13. *To the end he may eſtabliſh your hearts unblameable in holineſs before God even our Father, at the Coming of our Lord Jeſus Chriſt with all his Saints.* 1 Theſſ. iii. 13.

Here again St. *Paul* tells us, That the time when our Holineſs will be available to us before God, is to be at the ſecond and glorious Coming of our Lord *Jeſus Chriſt*, when he is to be attended with all his Saints and holy Angels. Which ſhews there is to be no *Judicial* Sentence paſſed before that time, elſe he had naturally mentioned it in this place, and not deferred the time of *Reward* ſo long, if he had underſtood it was to be given ſooner. If there were a *Deciſive* Sentence pronounced upon *Judgment*, immediately after Death, and if that Sentence were then immediately to be put in *Execution*, in that Caſe, I preſume St. *Paul* would have altered the date of his Prayer from the ſecond Coming of our Lord, to that of the Day of Death.

1 Theſ. v. 23. *And the very God of peace ſanctifie you wholly: and* I pray God, *your whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.* 1 Theſſ. v. 23.

And why preſerved Blameleſs unto that Day? If long before that Day, as the common Opinion is, even immediately upon Death, they were to be Tryed, Judged, and found Blameleſs, through the Merits and Mediation of Chriſt, and ſo admitted

forthwith into the *full* fruition of *Perfect* Bliſs. After which, to be ſure there can be no need of Prayers for Preſervation, for Light, for Refreſhment, all theſe being *thus* already attained to the full. For it is certain from Holy Writ, which is the beſt Authority, that ſo ſoon as the final Sentence is Pronounced, they that receive it, go immediately either to Everlaſting Bliſs and Glory, or to Everlaſting Miſery and Torment.

This alſo ſhews, That until this final Sentence be Pronounced, Prayers are of Uſe to thoſe Righteous departed Souls they are offered for. And although St. *Paul* in theſe two laſt mentioned Texts, be praying for People, who, I preſume, were then living upon Earth: Yet the *Import* of both theſe his Prayers, *follows* them *after* their Death, even untill the ſecond Coming of Chriſt. So that, if I may ſo ſay, he prayed for them after they were Dead, by *Anticipation*, and therefore I cannot ſee the danger, as ſome would have it to be, of offering up to God, theſe very Prayers of St. *Paul*, for thoſe whom we know to be Dead, any more than if they were Alive, ſince which ever way they be taken, the *Effects* of them reacheth far beyond Death even to the ſecond Coming of our Lord *Jeſus*.

Farther, I think from this very Prayer in this Chap. vth vers. 23d. It appears, That St. *Paul*, by preſerving the Body, means, That God would grant thoſe he prayed for a happy Reſurrection, or Re-union of their

their Souls and Bodys at the Day of our Lord Jesus, else why is the Body mention'd at all. Therefore the Extent of his Prayer as to time, is unto the *Resurrection*, which is long after their Death. And consequently, the effectual fervent Prayers of the Righteous upon Earth are useless to the Faithful departed, and avail much.

This kind of Prayer is very Ancient, and we have clear Accounts of this Practice from *Tertullian* before he became *Montanist*, and consequently before the outward visible Effects of Inspiration ceased in the Church, and if *Tertullian* had been *Montanist* then, yet his Testimony and Evidence is good; for, as far as I can understand, he did not differ from the Catholicks about Doctrine, but about Discipline, for these *Montanists* were at first only a kind of *Puritans* who set up to be stricter than others, tho' they afterwards dwindled into Heresy also, as is usual in such Cases.

As this kind of Prayer I am pleading for is Primitive, so it differs very much from the Popish Notions about Prayer for the Dead, for their Chimerical *Purgatory*, has confounded the Application of even the Primitive Prayers for the Dead, which they have retain'd, and which are still in use amongst them, by applying them to a quite different Purpose from that, for which they were at first designed. And they have made such terrible *Additions* to them, that they have now intirely *Perverted* them, so that now it is not without difficulty that

the good old Petitions and Prayers for the Dead can be pick'd out, ſeperated, and reſcued from the *Chaff* and *Refuſe*, with which they have Blended them in their Offices. And the Terrour of falling in with any thing of *Popery*, has, I doubt not, been what has loſt us ſo *Charitable* and ſo *Primitive* a Practice; ſo uſeful to the Souls of the Righteous departed, and ſo acceptable to GOD.

Nor did our firſt Reformers from Popery, think praying for the Dead a Popiſh Doctrine, for in the firſt Liturgy of King *Edward* the ſixth, in the Office for the Burial of the Dead, there is this Prayer.

O Lorde with whome do lyve the Spirites of them that be dead: and in whome the Soules of them that be elected, after they be delyvered from the burden of the fleſhe, be in joy and felicite: Graunte unto this thy ſervaunt, that the ſinnes which he committed in this worlde be not imputed unto him, but that he eſcaping the gates of hell and paynes of eternal derckenes may ever dwel in the region of Light, with Abraham, Iſac, and Jacob, in the place where is no wepyng, ſorowe, nor heavynes: and when that dredful day of the general reſurrection ſhall come, make him to ryſe alſo with the juſt and righteous, and receive thys body againe to glory, then made pure and incorruptible: ſet him on the righte hande of thy ſonne Jeſus Chriſt, among thy holy and elect, that then he maye heare with them theſe moſt ſwete and comfortable wordes: Come to me ye bleſſed

of

of my father, poſſeſſe the kyngdom which hath bene prepared for you from the begynning of the woꝛld. Graunte this we beſeche thee, o mercyfull father, thyough Jeſus Chꝛiſt, our mediatour and redemer Amen.

And in the Communion Office in the ſame Liturgy in the Prayer for the whole State of Chriſt's Church, after the Commemorations there are theſe words.

We commend unto thy mercye (o Loꝛd) all other thy Seꝛvauntes, which are departed hence from us, with the ſigne of faythe, and nowe do reſte in the ſlepe of peace, Graunte unto them, we beſeche thee thy mercy, and everlaſting peace, and that at the daie of the general reſurrection, we and all they which bee of the miſtical body of thy ſonne, may altogether bee ſet on his right hand, and heare that his moſt Joyfull voice: Come unto me, O ye that be bleſſed of my father, and poſſeſſe the kingdome which is prepared for you, from the begynning of the woꝛlde: Graunte this, O father, for Jeſus Chꝛiſtes ſake our onely mediatour and advocate.

This I take to be a ſufficient Proof that this Doctrine is not Popiſh.

2. Theſ i. 7, 10. *And to you who are troubled reſt with us, when the Lord Jeſus ſhall be revealed from heaven, with his mighty Angels.* [or the Angels of his power] 2 Theſſ. i. 7, 10.

In the 6th verſe St. *Paul* ſays, *'Tis a righteous thing with God to recompence tribulation to them that trouble you.* And in this 7th verſe, *And to you who are troubled reſt with us.*

From all which I obſerve firſt, That not only the Righteous are to be *Rewarded*, and the Wicked *Puniſhed*, but alſo, that neither of theſe is to happen, untill our Lord *Jeſus Chriſt* be Revealed from Heaven, with his mighty Angels, which is at his ſecond Coming. This appears from the latter part of the 7th verſe.

Secondly, I obſerve, That the whole Saints who are dead, and who are to die before the ſecond Coming of Jeſus Chriſt, are *together* and at *once* to be Rewarded at his ſecond Coming, and not before. For the holy Apoſtle ſays *Reſt with us*, the Apoſtles. So that here St. *Paul*, the Apoſtle of the *Gentiles*, a Chriſtian Angel, and Star of the firſt Magnitude, a Martyr, and one who was not only Inſpired by the *Holy Ghoſt*, but alſo who was Honoured with Heavenly Viſions, who was behind none of the Apoſtles neither in the manner of his being called, nor in the honeſt, diligent, and ſucceſsful Exerciſing of his Miniſtry. Even he Aſſigns the ſecond Coming of Chriſt for the time of his receiving his own *Reward*, and the ſame time he aſſigns alſo for thoſe good People he is then writing to; All are to be Rewarded together when Chriſt is revealed. And by the 10th verſe. It is then alſo. That our Bleſſed *Lord is to be Glorified in his Saints, and to be Admired in all them that believe.* It is by the Hopes and Expectation of *that* day, and the Glorys of it and the Everlaſting Glorys which on *that* day are to be begun, that

that the ſame holy Apoſtle, in a manner, *Conjures them not to be ſhaken in mind*, &c. 2 Theſ. ii. 1. 2 Theſ. ii. 1.

From all which, I think it is evident, That there is an *Intermediate* or *Middle State*, for departed Souls to be in betwixt Death and the Reſurrection: Where they who die in the favour of God, are certainly very *Happy*, but yet that Happineſs is *far* ſhort of the *Glory* which ſhall be afterward Revealed: And where the Wicked are very *unhappy*, but not *near* ſo miſerable as they are to be, after the Re-union of their Souls and Bodys at their Reſurrection, at which time *Judgment* is *firſt* given, and a *final Sentence firſt* Pronounced, according to what they did in the Fleſh.

1 Tim. vi. 14, 15. *That thou may keep this Commandment without ſpot, unrebukeable, untill the appearing of our Lord Jeſus Chriſt.* 15. *which in his times he ſhall ſhew.* 1 Tim. vi. 14, 15

Here St. *Timothy* is inſtructed to keep the Faith delivered to him by Commandment without ſpot. But unto what time, to the day of Death? Yes, and much longer and far beyond Death, even untill the Reſurrection, and the ſecond Coming of Chriſt, and his glorious Appearance for *then* it is that he is to have his Reward aſſigned him for ſo doing, and not till then.

In the beginning of the 15th verſe it is ſaid. *Which in his times he will ſhew.* Now what times are theſe, if not the *times* of the *Meſſiah*, when Chriſt will put down all adverſe Power and Authority, and take

the Government of the World into his own hands, in a more particular, remarkable manner than he hath hitherto done. Theſe are the *Times* of *Refreſhing*, and of the *Reſtitution* of all things, ſpoken of by St. *Peter*. Acts iii. 21. which hath been Prophyſied of by all the Prophets that ever were.

Acts iii. 21.

Farther by the *Times* of the *Meſſiah* in in the 15th verſe cannot be meant the Times of the Goſpel before the ſecond Coming of Chriſt, becauſe St. *Paul* was then in them as well as we are now, and if thus he had meant, it had been the ſame thing as to have ſaid the preſent time of the Goſpel. But it is apparent that they are *Times* of a different *Denomination* from the preſent, and at a *Diſtance* which he refers to. And they are *Times* which *Coincide* with the appearing of our Lord *Jeſus Chriſt* at his ſecond Coming.

2 Tim. i. 16, 17, 18

2 Tim. i. 16, 17, 18. *The Lord give mercy to the houſe of Oneſiphorus; for he oft refreſhed me, and was not aſhamed of my chain.* 17. *But when he was in Rome, he ſought me out very diligently, and found me.* 18. *The Lord grant unto him that he may find mercy of the Lord in that day: And in how many things he miniſtred unto me at Epheſus, thou knoweſt very well.*

Here St. *Paul* prays for *Oneſiphorus* in ſuch terms as are not, I think, made uſe of for the Living. *Firſt*, He prays for his Houſe, out of Gratitude for the many kindneſſes he ſhewed him, and Services he had done him,

him and afterwards it is that he prays for *Onesiphorus* himself. *The Lord grant unto him that he may find mercy of the Lord in that day.* To me it seems probable, that St. *Paul* prayed first for the House of his Friend, in the present Tense, *Lord give mercy*, as if he had said, now to Day, unto the House of *Onesiphorus*, they being then alive in the Body, and consequently, standing most in need of the Assistance of the Apostle's Prayers. But yet St. *Paul* did not neglect praying for his deceased Friend also, in such Terms as are proper for such Circumstances, *That he may find mercy of the Lord in that day.* viz. of the Resurrection, and of Judgment. And the reason he gives St. *Timothy* for his thus praying for his Friend, shews he was dead, for he appeals to St. *Timothy*'s own Knowledge how useful and serviceable *Onesiphorus* had been to him. As if he had said, Thou *Timothy* well knowest what Obligations I did lie under to *Onesiphorus*, while he lived, and therefore I must not, I will not neglect the only remaining Testimony of my Gratitude, now in my Power, which is to pray for his living Family, and for a happy Resurrection and Mercy to himself, tho' dead, at the day of Judgment.

From all which I conclude, *First*, That such Prayers for the Dead are not only *Acceptable* to God, as the Fruits of our *Ardent Charity*, but also, that they are *Useful* to them.

This

This was Believed and Practiced in the early Ages of the Church. And the Prayers generally made use of for the Dead, were in the purer Ages of it confined to such as died in the Peace and Communion of the Church. As will appear from all the Forms of Prayer for them hereafter produced.

Secondly, I conclude, That if the Dead did enjoy *fullness* of Bliss, or were admitted into the *Third Heavens* before the Resurrection, this Prayer St. *Paul* offers up for his Friend, whether he was Dead or Alive, wou'd be of no manner of Use, and very Unaccountable.

And therefore, *Thirdly*, I conclude, That there is an *Intermediate* or *Middle State*, appointed for the Residence of departed Souls betwixt Death and the Resurrection.

I reckon, by the way, That the ridiculous Popish *Purgatory*, grew out of this *Middle State* and is a Corruption of the Primitive Doctrine of the two States for the Dead, because *Purgatory* was not heard of in the Christian Church till about the end of the sixth Century.

I likewise reckon the Popish Prayers to the Dead, grew out of this Primitive Praying for the Dead just as their Unintelligible, Inconceivable *Transubstantiation* grew out of that of the *Real Presence* in the holy Sacrament of the Altar, which was acknowledged by most Protestant Divines, even

even Scotch Presbyterians till very lately. And indeed I do think the moſt of the Popiſh Errours have grown out of Primitive Truths, as their *Extream Unction* is a *Corruption* of the Primitive Practice of *Anointing* the ſick with Oil, founded upon St. *James* v. 14, 15. And which was reſtored to the Primitive way of performing it, and to the Original Deſign of it, in King *Edward* ſixth's firſt Liturgy being *Purged* from all the *Abſurd Novelty's* and *Unwarrantable Additions* of the preſent Church of *Rome*. I am not a Papiſt, and I hope never to be one, yet I am heartily ſorry to find the word POPERY ſo powerful a thing, that from an imaginary fear of it, we muſt not do, as our firſt *Reformers* did, which was, to examine every thing by the Teſt of Holy Writ, and Primitive Practice Univerſal, and what they found to be *Sound*, *Orthodox*, and *Primitive*, that they retained, without any Regard had to the *Belief* or Practice of the preſent Church of *Rome*. But now we are come to that paſs, that if any ſet of deſigning Men amongſt us, do but call any *Doctrine* or *Uſage*, however *Neceſſary*, *Apoſtolick*, *Primitive*, *Decent*, *Convenient*, or *Innocent* it be, by the Name of POPERY, without farther *Enquiry*, they preſently cry away with it, away with it. And thus we have loſt many Primitive *Uſages*, which, were they *Retrieved*, would be of great Uſe and Service to Religion in the Church, for Preventing and Curing ſeveral *Hereſies*, *Schiſms*, and *Prophanations*. And ſuch, as

St. James v. 14, 15.

ſeveral

ſeveral of our Beſt, Greateſt, and moſt Learned Divines ſince the Reformation, have much Lamented the Loſs of them, and have and do earneſtly wiſh they may be Reſtored: Nay, ſome *Primitive Doctrines* as well as Uſages which are Eſſential to Chriſtianity, have been Bated as Popiſh with too much Succeſs and Impunity.

I think it not amiſs here to ſubjoine the Rubrick and Prayer appointed in King *Edward* the ſixth's Liturgy for Anointing the Sick with Oil, to ſhew how careful our firſt Reformers were not to throw away any thing that was truly Primitive and Uſeful, and alſo, with how much Judgment they did weed out the Popiſh, Unlawful, and Sinful Additions from amongſt the Primitive Uſages which they retrieved and again enjoyned to be made uſe of in the Church.

> If the ſicke perſon deſyre to be annoynted, then ſhall the prieſt annoynt hym upon the forehead or breaſt only, making the ſigne of the croſſe, ſaying thus.

As with this viſible oyle thy body outwardelye is annoynted: ſo our heavenly father, almighty god, graunt of his infinite goodnes, that thy ſoule inwardly may be annoynted with the holy goſt, who is the ſpirite of al ſtrength, comfort, reliefe, and gladnes. And voucheſafe for his great mercy (if it be his bleſſed will) to reſtore unto thee thy bodely health, and ſtrength, to ſerve hym: and ſend thee releaſe of all thy paynes, troubles and diſeaſes, both in bodye and mynde. And howſoever his goodneſs (by his divine and un-

unſearcheable providence) ſhal diſpoſe of thee: we his unworthy miniſters and ſervauntes, humbly beſeche the eternall majeſtie, to do with thee, accordyng to the multitude of his innumerable mercies, and to pardone thee all thy ſynnes, and offences committed by all thy bodely ſences, paſſions, and carnall affections: who alſo vouchſafe mercifullye to graunt unto thee goſtly ſtrength, by his holy ſpirite, to withſtand and overcome al temptations and aſſaultes of thine adverſary, that in no wiſe he prevaile againſte thee; but that thou maieſt have perfect victory and triumph againſt the devil, ſine and deth, through Chriſt our Lord: who by his death, hath overcomed the prince of death and with the father, and the holy goſt evermore liveth and reigneth god, world without end. Amen.

Here Anointing the Sick with Oil is made uſe of for the Recovery of the Sick as it was firſt Appointed, but to return.

2. Tim. iv. 7, 8. *I have fought a good fight, I have finiſhed my courſe, I have kept the faith.* 8. *Henceforth there is laid up for me a crown of Righteouſneſs, which the Lord the Righteous Judge ſhall give me at that day: and not to me only, but unto all them alſo that Love his appearing.* 2 Tim. iv. 7, 8.

Here it is plain. *Firſt*, That St. *Paul* did not expect his *Crown* of Righteouſneſs, or his *Reward*, untill *that Day*, or the Day of Judgment after Chriſt's ſecond Coming.

Secondly, That all the Righteous, who are deſcribed here by their Loving Chriſt's Appearance, are *then* at the *ſame time* with St.

Paul

Paul, to receive their *Reward*, their *Crowns* of Righteouſneſs.

Thirdly, That this *Reward*, this *Crown* of Righteouſneſs is laid up for them, is in ſtore for them, is kept for them, by no leſs one then GOD Himſelf. So they are very ſure to have it when *that day* comes. And they are likewiſe ſure that untill that day come they are not to have it, for if they had got it, and were in actual Poſſeſſion of it, it could not be ſaid to be *laid up* for them, what we are making uſe of, we do not ſay is laid up.

Fourthly, From hence we may alſo learn, that the Righteous in their *Middle State*, betwixt Death and the Reſurrection, have a full, well grounded *Aſſurance*, as well as *Hope*, of their future *Happineſs* and *Glory*, which they are to be admitted into, and poſſeſs'd of, on *that Emphatical day*, of Chriſts Appearance, and of which they are ſure they cannot be diſappointed. And is not this alone a very great Happineſs, had they no other, and ſuch as muſt needs afford them very much Pleaſure and Comfort, to know aſſuredly, that when Chriſt appears, they are to be admitted into the *Third Heavens*, to the *Viſion* of GOD without a poſſibility of a diſappointment, and to be certainly *Poſſeſs'd* of infinite Bleſſings which are never to have an end.

And now from a parity of Reaſon, the Wicked muſt needs be vaſtly *unhappy* in their miſerable *Middle State*, from a diſmal Expectation of certain endleſs Miſery to come, even

even much greater than untill that dreadful Day of Judgment they have felt or can feel.

Titus ii. 13. *Looking for that bleſſed hope and the glorious appearing of the Great God, and our Saviour Jeſus Chriſt.* Titus ii. 13.

By this Text there is room for a Bleſſed Hope and Expectation untill Chriſts Appearance at his ſecond Coming. And conſequently no *full* Enjoyment till then, for what we do actually enjoy we cannot properly be ſaid to hope for, becauſe the Object of Hope is future, tho' the Act of Hope be preſent. Therefore it is when the great God, who is our Saviour doth Appear, that we are to expect the Reward of our Obedience in performing what is enjoyned us in the 12th verſe. To *Deny ungodlineſs and worldly Luſts, to live ſoberly, righteouſly, and godly in this preſent world.*

From which I think, the two States for the Dead ſeems very Evident, ſo I do conclude, there is a *Middle State* appointed for the Souls of the Deceaſed betwixt Death and the Reſurrection.

Heb. x. 35, 36, 37. *Caſt not away therefore your Confidence, which hath great recompence of reward.* 36. *For ye have need of Patience; that after ye have done the will of God, ye might receive the promiſe.* 37. *For yet a little while, and he that ſhall come will come and will tarry.* Heb. x. 35, 36, 37

Here St. *Paul* fixes the time of Reward at the ſecond Coming of Chriſt, as indeed he doth in all his other Writings, for after adviſing

adviſing the *Hebrews* and us in them not to caſt away their Confidence, he tells them this Confidence has a great Recompence of Reward annexed to it, but that Reward is not ſo ſoon to be given, but that there is need of Patience firſt, that after they have done the Will of God here in the Body, and in the proper places of Abode appointed for them in the *Middle State*, they might receive the promiſe, for leaſt they ſhould have imagined they were to receive the promiſed Reward immediately upon Death, he preſently adds, For yet a little while, and he that ſhall come will come and will not tarry, that is till Chriſt come again ye muſt have Patience, but when he comes again then it is that you are to be rewarded, then you are to receive the Promiſe. Therefore till then the Promiſe is not given, nor are the Righteous Rewarded as then they are to be and conſequently their can be no Judgment immediately upon Death, and ſo there muſt be a *Middle State*, wherein the Righteous are to abide untill the Reſurrection.

Heb. 11. 39, 40. Heb. xi. 39, 40. *And theſe all having obtained a good report through faith, received not the promiſe.* 40 *God having provided* [or foreſeen] *ſome better thing for us, that they without us ſhould not be made perfect.*

This 40th verſe explains the meaning of the 39th verſe to be, That the Fathers are not yet admitted into Glory. For all are at the ſame time together to be admitted into the *Third Heavens*. The Patriarchs, Prophets, Apoſtles, Martyrs, Confeſſours, and

and all the other faithful who have been, are, or are to be the Deſcendents of *Adam* from the beginning of the World untill the firſt Reſurrection at the ſecond Coming of our bleſſed Lord, for they are not to be made perfect, untill we alſo together with them receive our Reward after our Reſurrection.

Upon this Belief the Primitive Prayers for the Faithful departed were founded; nor was it then doubted but ſuch Prayers were due, and of uſe to the Deceas'd, becauſe tho' they are Happy in their *Middle State*, yet they are not perfect, nor are they to be Admitted to Glory in the *Third Heavens*, untill we together with them do receive our Reward, our Crown of Righteouſneſs, at the Reſurrection when Chriſt comes again, which till then both they and we are to Hope for according to St. *Paul's* noble Definition of Faith in the firſt verſe of this Chapter *Now*, ſays he, *Faith is the Subſtance* [grownd or confidence] *of things hoped for, the evidence of things not ſeen.* And this very Faith I doubt not, is the Faith of thoſe happy Souls who are in Paradiſe, whoſe Expectation is far greater than their Enjoyment however great that is. This appears from the 13th verſe. *All thoſe died in the* Faith, [or according to the Faith] *not having received the promiſes but having ſeen them afar off*, &c. and verſe 39. *Theſe all having a good report through faith, received not the promiſes. God having* (as it is verſe 40) *provided ſome better thing for us*, who live under the Goſpel,

than for those who lived under the Law; *that they without us should not be made perfect.* But both together Receive our Reward from our blessed Lord, the Righteous Judge, at *that day* of the Resurrection and Judgment, for it is then That *the Crown of Life which the Lord hath promised to them that Love him* is to be given, as St. *James* has it Chap. i. verse 12. and the same St. *James* Chap. v. 7. Orders us *to be patient unto the Coming of the Lord.*

St. James i. 12. and v. 7.

That the Fathers who lived before the Incarnation of Christ were not in the *Third Heavens* but in Paradise, in *Abraham*'s Bosom (as it has been called ever since his time) in a *Middle State*, appears to me to be evident from hence. That our blessed Saviour in his State of Humiliation betwixt his Death and his Resurrection, did visite that Place, and met the Penitent Thief there. Now if this Paradise were the *Third Heavens*, it would follow, *First*, That the Soul of Christ Ascended to the *Third Heavens*, while his Body lay in the Grave. And thus Christ Ascended twice. *Secondly*, If this Paradise is not the *Third Heavens*, and yet if the Righteous from the beginning of the World to the first Coming of Christ, did immediately upon Death get admittance into the *Third Heavens*, it must follow, That none were in Paradise when Christ went thither but his Soul and the Soul of the Penitent Thief. Therefore I conclude, That the Fathers of the Old Testament who died in Faith, went to *Paradise*

diſe, as a *Middle State*. And this Paradiſe is the Place of Abode allotted for the Souls of all the Righteous departed from the beginning of the World, or who are to die before Chriſt's ſecond Coming, and from which there is no paſſing into Glory, untill Chriſt lead his Servants who have been faithful unto the End, into it after the Reſurrection.

Farther, I humbly think none could enter into the *Third Heavens*, or into Glory before Chriſt as Man; and the Mediator betwixt God and Man entered there, and this could not be till after his Aſcenſion on *Holy Thurſday*. And this ſeems ſufficient to exclude all thoſe who died before the Incarnation of Chriſt, or indeed rather before his Aſcenſion, from the *Third Heavens*. And as for us Chriſtians, tho' St. *Stephen* was undoubtedly the firſt Chriſtian Martyr, yet the Penitent Thief, as far as I can diſcover, was the firſt Chriſtian that died. And Paradiſe was the Place his happy Soul arrived at, on that very Day on which it left his Body. And this *Paradiſe* for the reaſons I have already given cannot be the *Third Heavens*, and therefore I conclude, no Soul can reach higher than this *Paradiſe*, before the ſecond Coming of Chriſt.

1 St. Peter i. 3, 4, 5, 7, 9, 13. *Bleſſed be the God and father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again into a lively hope, by the Reſurrection of Jeſus Chriſt from the Dead. 4. To an inheritance incorruptible and undefiled, and* 1 St. Pet. 3, 4, 5, 7, 9. 13.

that fadeth not away, reſerved in heaven for you [or for us.] 5. *Who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time.* 7. *That the trial of your faith being much more precious then of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour, and glory at the appearing of Jeſus Chriſt.* 9. *Receiving the end of your faith,* even *the ſalvation of your ſouls.* 13. *Wherefore gird up the Loyns of your mind, be ſober, and hope to the end* [or perfectly] *for the grace that is to be brought unto you at the Revelation of Jeſus Chriſt.*

In theſe ſix verſes we have firſt, an Account of the Foundation of our Hope, Jeſus Chriſt. *Secondly,* of our Reſurrection, becauſe Chriſt roſe from the Dead; *Thirdly,* what is the Object of our Hope, or what all this Hope is for, or what is to be the Reward of this lively Hope, unto which Chriſt hath again begotten us. That there is *Reſerved in Heaven for us, an Inheritance Incorruptible and Undefiled, and that fadeth not away,* which Chriſt has purchaſed for us. *Fourthly,* That all this is to be Revealed, in the *laſt time,* at the Appearance of Jeſus Chriſt. *Fifthly,* That it is then our Souls are to be ſaved, which is the end of our Faith. For this Grace is not to be given untill the *Revelation* or *Appearing* of Jeſus Chriſt. *Sixthly,* Untill this Appearing of our Bleſſed Lord, there is ſtill to be occaſion for Faith and Hope, for it is *then* that we are to enter into the *Poſſeſſion* of the

Inheritance

Inheritance Incorruptible and Undefiled, or into the *Third Heavens*, and not till then.

1 St. Peter v. 4. *And when the Chief Shepherd ſhall appear, ye ſhall receive a Crown of Glory, that fadeth not away.* 1 St. Pet. v. 4.

In the foregoing Verſes this holy Apoſtle is exhorting the Elders how to behave themſelves ſuitably to their Station, and the great Truſt repoſed in them, and in this Verſe he tells them what Reward they are to have for doing their Duty according to his Orders, which is that they ſhall receive a Crown of Glory, that fadeth not away, but St. *Peter* ſays alſo, that they are not to receive this Crown untill the Chief Shepherd appear at his ſecond Coming, that being the time fixed for receiving a *Crown* and for entring into *Glory*. Therefore there is no *Judgment* to be paſſed, no *Crown* given, no admittance into *Glory* till after the Reſurrection at Chriſt's Appearance, which Coincides with the laſt time ſpoken of in the fifth Verſe of the firſt Chapter of this Epiſtle, and this likewiſe proves there muſt be a *Middle State* for the Abode of the departed Souls from Death untill the Reſurrection that the Chief Shepherd do appear.

2 St. Pet. i. 10, 11. *Wherefore the rather brethren, give diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall never fall* 11. *For ſo an entrance ſhall be miniſtred abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.* 2 St. Pet. i. 10, 11.

Compare this with the abovementioned.

1 Tim. vi. 14, 15. 1 *Tim.* vi. 14, 15. *Untill the Appearing of our Lord Jeſus Chriſt, which in his times he ſhall ſhew.*

This inſtructs us when the Everlaſting Kingdom of Chriſt is to begin in Splendor or in a publick ſolemn Manner. And that is when He appears again at his ſecond Coming. And it is therefore *not till then* that we are to have an *Entrance* into it. I know that in one Senſe Chriſt's Kingdom began, when he was promiſed to *Adam*, and in a ſtronger Senſe, it began when he took our Nature upon him, but I do expect it to begin at his ſecond Coming, in a fuller and ſtronger Senſe ſtill, when He appears in Glory. This laſt is that Kingdom, as I take it, which we daily do, or ought to pray for in his own moſt perfect Prayer which he has taught us, and which we are to continue ſtill to pray for, untill his ſecond Coming. It muſt therefore be a Kingdom which is not to come untill his ſecond Coming; ſince till then we are commanded daily to pray for it as to come. This is that Everlaſting Kingdom which muſt be Univerſal over the whole World, and muſt continue throughout all the many Ages of time untill Chriſt ſurrender the Kingdom to GOD even the Father, that he may be all in all as it is 1 *Cor.* xv. 24, 28.

1 Cor. xv. 24, 28.

Conſider farther from theſe two Texts of St. *Peter* and St. *Paul* being duly compared. That if St. *Paul* had ſaid in the *Time* of the Meſſiah, that might be underſtood of any time

time since the first Coming of Christ, untill his second Coming, or perhaps untill he surrender the Kingdom to the Father. But by saying *His Times* in the plural he appears to me to instruct us, that he thereby means *Those Times* of the *Messiah* which are yet to come, when that his Glorious Kingdom is come, which we pray for in the *Lords Prayer*, those Times of the Restitution of all things, that Everlasting Kingdom, which when it comes Christ is to take upon himself the Government of the World more immediately, more particularly and more universally, that he may put down all Rule, and all Authority and Power. So now I think the time St. *Peter* mentions for our Entrance or Admission into the Everlasting Kingdom, is fixed to *that* of Christ's *second Coming*. And the following Text shews the fixed time appointed for the Punishment of the Wicked and Unjust.

2 St. Pet. ii. 9. *And to reserve the unjust unto the day of Judgment to be Punished.* 2 St. Pet. ii. 9.

By the Reservation of the Wicked and Unjust to the Day of Judgment to be punished, it seems plain that till *then*, they are not punished to the *height*, at least, of what they are to be, after their Resurrection and Judgment. That they are punished *Privatively* even before their Resurrection, I make no doubt, for they are deprived of all Hopes of ever enjoying God, or of being Happy, and they are visited by, and in the Company of, *evil Angels*, and of such wicked, wretched Spirits as themselves, and

and conſequently are debarred from the Society of all the *good Angels* and happy Spirits. Thus what Torments they feel in their dark Abyſs, before their Reſurrection and Judgment, ariſe from the diſmal Expectation they have of being *then* actually and ſeverely Tormented both in Soul and Body, and moſt Juſtly, but yet theſe *Real Torments* they do not actually feel untill *that day*, that they are thrown into the Lake of Fire and Brimſtone, irretrivably and by an irreverſible Decree.

2 St. Pet. iii. 14. 2 St. Pet iii. 14. *Wherefore beloved ſeeing ye look for ſuch things, be diligent, that ye be found of him in peace, without ſpot and blameleſs.*

But when? Even in the time of the *New Heavens* and *New Earth*, or *Renewed State* of the Earth, wherein Righteouſneſs is to dwell, or in the *Times* of the *Meſſiah* and his Abſolute, Univerſal Monarchical Government, when Daniels *little Stone*, Chap.

Dan. ii. 34, 35. ii. 34, 35. that *ſmote the Image and became a great Mountain*, does *fill the whole Earth*, which it never has hitherto done, nor is to do, till after Chriſt's ſecond Coming, as appears if you compare this with the firſt of

1 St. Pet. v. 4. St. Peter v. 4. *When the chief Shepherd ſhall appear, ye ſhall receive a Crown of Glory that fadeth not away.*

1 St. John ii. 28. 1 St. John ii. 28. *And now, little Children, abide in him; that when he ſhall appear, we may have confidence, and not be aſhamed before him at his Coming.*

Here

Here the Beloved Diſciple does admoniſh his Children to abide in Chriſt, and gives this good Reaſon for his Advice. *That when he ſhall appear we may have Confidence*, &c. He includes himſelf with them, which ſhews that *all* are *together* to be Tryed, Judged, and Rewarded at *one time*, elſe the Holy Apoſtle would not have Joyned himſelf with them but probably have ſaid. That *ye* might have Confidence, *&c.*

Wherefore I think this Text an evident Proof, that there is no Immediate Judgment after Death, nor Deciſive Sentence Pronounced concerning us, till after the Reſurrection at Chriſt's ſecond Coming. For it is *then* that we ſhall have occaſion for, and find the Benefit of ſuch a well grounded Confidence, as will keep us *then* from being aſhamed. Now if there were any Deciſive Sentence, or Judgment paſſed upon us before that time, there would be no need of Hope or Confidence, nor fear of being *then* aſhamed, becauſe in that Caſe, all muſt have been determined before, which could make Hope or Confidence till then neceſſary. If the Righteous are to be admitted into the *Third Heavens*, to the Viſion of God, to the *full* Poſſeſſion of Glory, what occaſion can they, after that, have of Hope or Confidence. Therefore there is no *Immediate Judgment* after Death; and conſequently there muſt be *a Middle State* wherein the Souls of the Righteous departed do reſide, till after the Reſurrection that they are to

be

be led into the *Third Heavens* by Jeſus Chriſt Himſelf.

1 St. John iii, 2, 3. 1 St. John iii. 2, 3. *Beloved now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.* 3. *And every man that hath this Hope in him, purifieth himſelf, even as he is pure.*

By this Text it appears, *Firſt*, That untill Chriſt's ſecond Coming or Appearing, we are to be in a great meaſure *Ignorant* of what *then* at *that time* we ſhall be allowed to know, even about our ſelves, as well as concerning the Glory which till *then* we only have in proſpect, and Hope for. Which ſhews us we are not till *then* to be poſſeſſed of *fullneſs* of *Joy*, or of *Knowledge*, or admitted into the *Third Heavens*, for if there we were, we could not be deficient in Knowledge, nor could we deſire more Joy, nor more Glory than the being there neceſſarily ſuppoſes us poſſeſs'd of.

Secondly, That at Chriſt's ſecond Coming we are to be made like unto him, and our Bodys which are now vile are then to be faſhioned like unto *His Glorious Body*, as it is *Phil.* iii. 21. And that thus it is to be with us *then*, we are till then *firmly* to Believe and Hope, we are to Believe it is *then*, and *not till then* to be performed.

Phil. iii. 21.

St. Luke xxiii. 43. *Thirdly*, That although from St. *Luke* xxiii. 43. I have gathered, That the Humanity of Chriſt is to be viſible to the Righteous who are in Paradiſe. Yet this Text inclines me

me to think, that the full Glory of even his Humanity is not there to be ſeen by them. But they are to ſee it perhaps at a diſtance or clouded, or veiled, in compariſon of the manner they are to ſee him after the Reſurrection, when they are moſt certainly to ſee him as he is, *fully*, and in his Glory. I ſaid they may be allowed to ſee the Humanity of Chriſt perhaps at a diſtance, becauſe till his ſecond Coming, I no where find they are promiſed to be admitted to be where he is, as *then* they are, St. *John* xiv. 3. *I will come again and receive you unto my ſelf, that where I am*, there *ye may be alſo.* St. John xiv. 3.

Fourthly, The third Verſe informs us what we muſt do to obtain this Happy Knowledge, and full Sight and Enjoyment of Chriſt. We muſt *purifie* our ſelves, *even as he is pure.* And this if we do not, with the utmoſt diligence, in all ſincerity and with Perſeverance to the end, It is a Sign we have not a ſolid Foundation for this bleſſed Hope, this happy Aſſurance in us, and yet without which we can never attain to the *Third Heavens* at the Day of Judgment, nor at our Death into *Paradiſe*, which is a fix'd *Stage*, in which the Souls of the Righteous do abide untill the Reſurrection, where they have much Comfort, and where they are refreſhed with the ſight of our bleſſed Lords Humanity tho' at a diſtance, where they enjoy the Heavenly Company of Holy Angels, by whom they are at their Death Conveyed and Guarded

to

to the Boſom of *Abraham*, as they ſhall be after the Reſurrection into the *Third Heavens* by Jeſus Chriſt, who as Man, did arrive thither himſelf by Stages, and whoſe ſteps we muſt follow.

From all this I think it is apparent, there is an *Intermediate* or *Middle State* of *Hope* and Bleſſed *Expectation* appointed for the departed Souls of the Righteous to remain in, from Death untill the Reſurrection. But no *full Fruition*, no *Glory*, no Admittance into the *Third Heavens*, untill the ſecond Coming of Chriſt.

1 St. John iv. 17. 1 St. John iv. 17. *Herein is our Love made perfect, that we may have boldneſs in the day of Judgment*, &c.

This ſhews us, That as the true Love of God is an abſolutely neceſſary Condition of our future Happineſs, ſo the higheſt Degree of it, which we can attain to, either in this Life or in Paradiſe, is to entitle us to an Aſſurance and Boldneſs, or well grounded Confidence of being made very much Happier ſtill at the Day of Judgment. And that we cannot arrive at the *Perfection* of Love, the *fullneſs* of Bliſs, till *then*, ſo whatever Degrees of Perfection, or of the Love of God we are till then Bleſſed with, yet muſt we wait contented in ſure Hope, and with certain Expectation of Glory to be revealed at the Reſurrection, which we neither ſaw nor knew, nor were admitted into before. But yet this bleſſed Hope and well grounded Expectation is a Bleſſing infinitely

finitely exceeding what we can either deſerve or be thankful enough for.

Rev. ii. 25, 26. *But that which ye have already, hold faſt till I come.* 26. *And he that overcometh and keepeth my works unto the end, to him will I give power over the Nations.* Rev. ii. 25, 26.

This the Lord directs to the Angel of the Church of *Thyatira*, and to the reſt there all being concerned in it. For all muſt *hold faſt* his Doctrines till he come, elſe they muſt not expect to be Rewarded by him when he comes. But if they do hold them faſt till he comes, he then promiſeth great Rewards to ſuch. Yet ſtill they muſt *wait* for theſe Rewards in *Hope* and *Aſſurance* till he comes, for that is holding them faſt to the end.

Rev. iii. 4, 5. *Thou haſt a few names even in Sardis, which have not defiled their garments; and they ſhall walk with me in white: for they are worthy.* 5. *He that overcometh, the ſame ſhall be clothed in white raiment; and I will not blot out his name out of the book of Life, but will confeſs his name before my Father, and before his Angels.* Rev. iii. 4, 5.

Here Chriſt promiſeth walking in white, and being clothed in white, which I take to be a Symbol of Purity rather then a ſign of their having then attained to Glory, He alſo promiſeth not to blot their names out of the Book of Life who are thus pure, and to confeſs and own their Names, and his Knowledge of them as belonging to himſelf, before the Father and his Angels.

Now

Now here ſeems to be an Account of ſeveral different States, or Conditions, in which theſe few good People of Sardis then were, or were to be in.

Firſt, In this World, they are commended for not defiling their Garments, *i. e.* their Conſciences, with thoſe Sins wherewith the reſt they lived amongſt, were polluted.

Secondly, There is an Account of the *Reward* our Bleſſed Lord does Promiſe to ſuch, they ſhall walk in white. And he promiſes the ſame to all thoſe that overcome and that hold his Truths faſt to the end. Now this Priviledge of being clothed in white, and walking with him in white, I take to be ſuch as the Righteous, particularly Martyrs, are to be Bleſſed with even in Paradiſe, becauſe if you compare this with *Rev.* vi. 9, 10, 11. there you ſhall find, That as it is long after Death, ſo it is alſo before the Reſurrection that they which lay under the Altar were thus clothed in white, and yet they were told, they muſt wait ſome time longer before their Blood was to be avenged on thoſe that dwell upon the Earth according to their Prayers.

Rev. vi. 9, 10, 11.

Thirdly, Chriſt is to Confeſs their Names before his Father and his Angels, and will not blot out their Names out of the Book of Life. Now the time of this confeſſing their Names I take to be, at the Day of Judgment, when they are upon their Trial. So that here is mention made of three States,

States, the firſt in this *World*, the ſecond in *Paradiſe*, and the third *after* the *Reſurrection.*

While we are upon Earth we have daily reaſon to be afraid of falling. But they who are in *Paradiſe* are in no ſuch Danger, for they do reſt aſſured that when *that day* of their Tryal comes, they ſhall have that pleaſant Sentence pronounced upon them, *Come ye bleſſed*, &c. and then it is that the Prayers of thoſe under the Altar, are anſwered when Chriſt comes again and enters upon his publick Government, which is to be Univerſal over the whole Earth, for till then the number of them who are likewiſe to be killed is not fulfilled.

Now to prove that Chriſt's Kingdom is then to be Univerſal, read what the four Beaſts and the twenty four Elders ſay *Rev.* v. 8, 9, 10, 11, 12. when the Lamb took the Book particularly read verſe 13. and there you ſhall find, That *every Creature in Heaven, on Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them*, were aſcribing *Bleſſing*, *Honour*, *Power and Glory to Him that ſitteth upon the Throne, and to the Lamb for ever and ever.* What can be more Univerſal then *All* and *every Creature every where.* So that when this time comes, all that have offended before this muſt have been deſtroyed and thrown out of the Kingdom. The Tares muſt now no more be looked for amongſt the Wheat, the ſevering Sentence is paſt. The Harveſt is over before theſe Univerſal Praiſes are aſcrib'd

Rev. v. 8, 9, 10, 11, 12, 13

aſcrib'd to Him that ſitteth on the Throne and to the Lamb, elſe this could not be done with ſuch univerſal, uninterrupted Harmony. When this time comes you ſee there is to be no Creature but what is employed in Praiſing God and the Lamb. Therefore this muſt be after Chriſt's ſecond Coming, for till then we are ſure there will be no ſuch univerſal Praiſing of God upon Earth, becauſe till then the Wicked are not *utterly* Deſtroyed, but live amongſt the Godly, and till then there is to be no ſevering Sentence paſſed by the Great Judge.

This alſo ſhews there muſt be a *Middle State* wherein the departed Soul, is to remain in the *Interim* betwixt Death and the Reſurrection. And ſo conſequently there is to be no immediate Judgment after Death untill the Reſurrection. And indeed whatever proves a *Middle State*, proves *this*, and whatever proves *this*, proves a *Middle State*.

Rev. vi. 9, 10, 11. *And when he had opened the fifth Seal, I ſaw under the Altar the Souls of them that were ſlain for the word of God, and for the Teſtimony which they held.* 10. *And they cryed out with a loud Voice, ſaying, how long O Lord, holy and true doſt thou not Judge and Avenge our Blood on them that dwell on the Earth.* 11. *And white Robes were given unto every one of them, and it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon, untill their fellow Servants alſo, and their brethren that ſhould be killed, as they were ſhould be fulfilled.*

Rev. vi. 9, 10, 11.

From

From which I obſerve, *Firſt*, That *all* are to be *Rewarded together*, and not till Chriſt's ſecond Coming.

Secondly, That none are allowed to go into the *Third Heavens* immediately upon Death, nor untill the Reſurrection. None are excepted from the *Middle State* all the Righteous even *Martyrs*, muſt take *Paradiſe* in their way to the *Higheſt Heavens*, and muſt continue and abide in it till Chriſt raiſe them at the laſt Day, and that even Martyrs are not excepted from this General Rule, tho' they died for the Word, and for the Teſtimony which they held, the ninth Verſe does ſhew, for there they are under the Altar, which can never be underſtood to be in the *Third Heavens*.

Thirdly, That in this *Middle State* the Righteous are far from being *Aſleep*, for they are *Active* in *Buſineſs* ſuitable to the *Manſions* they are in. And they are in Concern for their Brethren the Martyrs, and their other fellow Servants, the good People, and the Followers of the Lamb.

Fourthly, That in this *Paradiſe*, theſe happy Souls are praying, and although they be in a much purer State than is attainable upon Earth, yet there they are Praying God to *Revenge* their Blood, and to *Judge* their Perſecutors and Murtherers, which is a kind of Prayer not Lawful for us to Offer up to God, or ſo much as to wiſh for, or deſire, while we are in the Body upon Earth. Becauſe we have an expreſs Command to the contrary, St. *Math.* v. 44. St. Math. beſides v. 44.

beſides the Example of our Bleſſed Lord Himſelf St. *Luke* xxiii. 34. And that of the Proto-Martyr St. *Stephen* Acts vii. 60. And as this kind of Prayer is unlawful to be offered by any upon Earth, ſo it is not eaſy to think it proper for a State of Glory, where ſinging Praiſes and Hallelujas is the conſtant Employment of the Heavenly Choire, and therefore *only Proper* for *Paradiſe.*

St. Luke xxiii. 34. Acts vii. 60.

Fifthly, That the Righteous Inhabitants of *Paradiſe* are daily improving in *Holineſs* and making Advances in *Perfection.* For it was after they had been there ſome time, and had been Praying, that they had white Robes given them every one of them as a Sign of their Advance in Holineſs, Purity and Perfection.

Laſtly, That even this Holineſs, Purity and Perfection does not lead them out of one or other of the *Manſions* of this Bleſſed *Middle State*, into the *Third Heavens*, tho' they do *Gradually* make a *Progreſs*, and are ſtill *Advancing* Higher and Higher in this Happy State untill Chriſt's ſecond Coming.

I here muſt beg the Readers Patience a little till I make my Apology for Aſſerting, That in this Happy *Intermediate* or *Middle State*, the Bleſſed Souls who inhabit *Paradiſe*, are daily Improving, and making Advances in Holineſs and Perfection, as if I thereby inclined to the *Popiſh Purgatory*, I am far from having any ſuch Thought, Notion, or Belief. And I ſhall now give my Reaſons why I do believe this *Progreſs* is ſtill

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a making in *Paradise*, and then shew how different this is from the *Popish Purgatory*.

First, Several of the Texts I have brought to prove that there is an *Intermediate* or *Middle State* betwixt Death and the Resurrection, very far differing from the State the same Souls are to be in after the Resurrection and Judgment, do appear to me, fairly and naturally and without straining to imply it. And if so, there is *good Authority* for it, be the Consequences what they will.

Secondly, I think it highly agreeable to Reason, That the departed Souls of the Righteous, are making daily Progress in the Love of God, in Holiness and Perfection, because, even while we are living here on Earth, it is most certain we must either be making Advances in Christianity, and be growing daily better and better, or we are undoubtedly going backwards and consequently growing worse. For there is no standing still, we must necessary be growing either better or worse. Now if we are Commanded to be still going on, and that therefore it is our Duty, indispensibly, to be making daily Progress in Christianity, to be daily advancing towards God in the constant Exercise of all Christian Vertues, would it not be strange, if after our Souls have made their Escape from these Tabernacles of Clay, with which now they are clogged, to a happy Place of Rest and Contemplation, that there they should remain Contented, and perfectly satisfied without making any farther Progress or rising higher towards God?

would not this be too near of kin to Stupidity, or at leaſt to Inſenſibility?

But *Thirdly*, This Progreſs in the Love of God, this increaſe of Holineſs and of Perfection, nay if I ſhould even ſay of *Purification* is very different from the *Popiſh Purgatory*.

For *Firſt*, They reckon their Purgatory, a place of *Torment* in the next Neighbourhood to *Hell*, when that word is taken in the worſt Senſe of it, and that in it the Souls of the Righteous are *Tormented* with *Fire*, juſt as the Souls of the Wicked are in *Hell*. I upon the other hand, reckon *Paradiſe*, or the Place of the Abode of the Righteous Souls departed, to be a Place of *Reſt*, *Joy*, *Refreſhment*, and *Divine Contemplation*.

Secondly, The Papiſts believe, the *Torments* of their *Purgatory* to be as great as thoſe of *Hell*, during the continuance of them. I again believe, that *none* do endure any ſuch Pains, no not the Wicked, untill a Sentence be pronounced by *Jeſus Chriſt*, after the Reſurrection at his ſecond Coming.

Thirdly, They maintain, That their *Maſſes* and *Prayers* on Earth, are *Available* for the leſſening there *Purgatorial Hell like Pains* and Torments. And alſo of force to carry the Souls of thoſe they *Offer* and *Pray* for, out of that State entirely, into the *Beatifick Viſion*, in the *Third Heavens*, even before the Reſurrection. But I do maintain that *none of any Age*, from the beginning of the World, to the ſecond Coming of Chriſt, whether *Patriarch*, *Prophet*, *Apoſtle*, or *Martyr*, are admitted

admitted into that *Bleſſed Viſion*, and *full* Enjoyment of GOD, till after the *Reſurrection*.

Fourthly, They hold that *Martyrdom* being a *Baptiſm* of *Blood*, and therefore as ſuch, a *Laver* of *Regeneration*, and the Perſon Martyred neceſſarily *Expiring* in the very *Act* of this *Baptiſm*, and ſo incapable of commiting Sin after it, is therefore *immediatly*, upon Death, *Admitted* into the *full* Enjoyment of GOD. But I hold that *none*, no not *Martyrs* are excepted from taking this *Middle State*, which I have been proving, in their *Way* to the *Higheſt Heavens*, and that as they are carryed to *Paradiſe*, by the Miniſtry of the Holy Angels, ſo there they are to remain, in that happy Place and with bleſſed Company, untill the Re-union of their Souls and Bodys at the Reſurrection, that our bleſſed Lord himſelf lead them into the *Third Heavens*, where they ſhall ſee GOD, and praiſe HIM, unwearyedly and without ceaſing, to all Eternity.

Theſe things if duly conſidered, will ſufficiently clear the Doctrine I have advanced from *Popery*.

But now in the laſt place I would have it obſerved, That if what I have been advancing, and which I hope I have proved, be true, that no meer Man does or can enter into a *State* of *Glory* in *full*, till after the Reſurrection, at Chriſt's ſecond Coming, then as there can be no *Popiſh Purgatory*, ſo there is no room left for *Praying* to the *Saints departed*. For beſides that it is *Will-worſhip*, as

not being Commanded, nay and that it is *forbidden*, and beſides that it is a doing what in us lies to declare the *Interceſſion* of *Jeſus Chriſt* and his *Merits* and *Satisfaction* not *ſufficient*, it becomes in it ſelf ridiculous to Addreſs the *Saints departed* upon the *Preſumption* of their being actually *Poſſeſs'd* of the *Beatifick Viſion*, when by what I have ſhewed, they are not to be admitted into the *Third Heavens*, or to the *Beatifick Viſion*, till after the Reſurrection. It is plainly upon this *Preſumption*, of the Saints being admitted to ſee GOD, either immediatly upon Death or in ſome time after, when they are Prayed out of *Purgatory*, that the *Papiſts* do make their Addreſſes to them; becauſe when we object to the Papiſts, that the Saints departed know not what we ſay or do upon Earth, they anſwer *Vident in ſpeculo Trinitatis*, They ſee all that paſſes every where in GOD, whereas, if they are themſelves not yet admitted to ſee GOD, then the *Papiſts* will be at a Loſs how to find a good Reaſon for making any Application to them or Addreſſing of them, ſeeing they are not yet *fully Glorified*. And the *Papiſts* muſt alſo be to ſeek how to account for the Saints being able to know, who they are or what is ſaid by ſuch as make their Supplications unto them.

I hope the Reader will pardon me for this Digreſſion, becauſe I think it neceſſary to clear the Doctrines I have been proving, from any Imputation of *Popery*, for indeed it is ſo far from being *Popiſh*, that it affords ſolid

ſolid Arguments againſt two Popiſh Doctrines which they are very fond of, and which they will not be eaſily enduced to part with. So now I return.

Rev. xi. 16, 17, 18. *And the four and twenty Elders which ſat before God on their ſeats fell upon their faces, and worſhiped God.* 17. *Saying, We give thee thanks, O Lord God Almighty, which art, and waſt, and art to come; becauſe thou haſt taken to thee thy great power, and haſt reigned.* 18. *And the Nations were angry, and thy wrath is come, and the time of the dead that they ſhould be Judged, and thou ſhouldſt give reward unto thy ſervants the Prophets, and to the Saints, and them that fear thy name, ſmall and great,* and *ſhouldeſt deſtroy them which deſtroy* [or corrupt] *the earth.* Rev. xi. 16, 17, 18

This, I think proves that all the Righteous of whatever *Claſs* or *Denomination*, or in whatever *Age* of the World they lived, whether before the Flood or after it, whether before the Law, under the Law, or under the Goſpel, are all to receive their *Reward togother at one time.* Therefore there is no *Immediate Judgment* after Death, nor any going into the *Third Heavens*, untill they have firſt ſtayed out their time in *Paradiſe*, in *Abraham*'s Boſom, and that then their pure Bodys are re-united to their pure Souls at Chriſt's ſecond Coming.

Rev. xiv. 13. *Bleſſed* are *the dead which die in the Lord, from henceforth: Yea ſaith the Spirit, that they may reſt from their Labour; and their works do follow them.* Rev. xiv. 13.

This ſhews *Firſt*, That the Dead which die in the Lord are Bleſſed. *Secondly*, That this Bleſſedneſs conſiſts in *Reſting* from the Toils and Labours which are unavoidable while we live upon Earth. *Thirdly*, That there is a *Reward* laid up in *Store* for them, for their *good Works*, their *good Deeds* done in the Body, and which they are aſſuredly to have given them in due time. *Fourthly*, That they firſt enter into this happy State of *Reſt*, before the *Reward* is given them, and there is no Account, that I know of, in Holy Writ, of their being to remove from that State into which they enter at Death untill the Reſurrection, but upon the contrary it is evident they remain in that State they enter into upon Death untill Chriſts ſecond Coming, as appears from ſeveral of the Texts I have gone through in this Treatiſe.

Rev. xx. from vers. 11. to the end.

Rev. xx. from the 11th verſe to the end. In theſe five Verſes we have a Deſcription of the Judgment which is to begin at the ſecond *Advent* of our Bleſſed Lord, where every one is Judged according to his Works in the Body. The 14th Verſe informs us of a *ſecond Death*, which I take to be meant of the Wicked who are Judged and Condemned after their Reſurrection. And I think this ſhews they had no Sentence pronounced againſt them before this, elſe this muſt have been called a *Third*, and not a *Second* Death. The *firſt* the Death of their Bodys, the *Second*, the Sentence pronounced immediatly upon Death, had any ſuch been.

And

And the *Third* which is here deſcribed after their Reſurrection, which cannot be before Chriſts ſecond Coming. When a Judge here on Earth orders a Man to Priſon or to Cuſtody, to wait untill he be tryed in due Form of Law, this is not called a Sentence, nor is it always a hardſhip for ſome Confinements have been made very agreeable, and the Perſon thus Confined has generally more or leſs Liberty allowed him according to the Opinion the Judge has of his being guilty or not, or according to the Nature of what is brought againſt him. Now when thus it is amongſt us poor frail Mortals, is it hard to conceive that the *All-wiſe, All-powerful* GOD, does appoint a *proper place* for departed Souls to reſide in according to what he knows their Deeds done in the Body call for? And according to the Sentence which he likewiſe knows is to be pronounced after the Re-union of their Souls and Bodys. Now this place of Cuſtody where the departed Souls are kept is what I call the *Middle State.*

I have now gone through ſeveral Texts of Holy Writ, and humbly think, I have from them Proved,

Firſt, That the Souls of the Dead do remain in an *Intermediate* or *Middle State* betwixt *Death* and the *Reſurrection*, or Re-union of the Soul and Body at the ſecond Coming of *Jeſus Chriſt.*

That the *Proper Place* Appointed for the Abode of the Souls of the Righteous during the *Interim* betwixt Death and the Reſurrection

rection is called *Paradiſe*, or *Abraham's Boſom*, and is not the *Third Heavens*, where *Alone* GOD is *fully* to be Enjoyed, but that it is however a very *Happy* place, one of the *Lower* Appartments or *Manſions* of Heaven, a Place of *Reſt* and *Refreſhment*, and of *Divine Contemplation*. A Place from whence our Bleſſed Lords *Humanity* is ſometimes to be ſeen, tho' *Clouded* or *Veiled*, if compared with the *Glory* he is to appear with and be ſeen in, at and after his ſecond Coming. Into which *Middle State* and Bleſſed Place as they are carryed by the *Holy Angels*, whoſe happy Fellowſhip they there enjoy, ſo afterwards at the *Reſurrection*, after *Judgment* they are *Led* into the *Higheſt Heavens* by the Captain of our Salvation Jeſus Chriſt himſelf, where they ſee him *fully* as he is, and where they *Enjoy* GOD for ever and ever to all Eternity.

And that the *Souls* of the *Wicked*, do not go, immediatly upon their Death, into *Hell*, as that ſignifys the Place of *Utmoſt Torment*, but are *Confined* to and do *Remain* in their *own Proper Appointed Middle State* untill their *Reſurrection* and *Judgment*, which State is *Dark*, *Diſmal* and *Uncomfortable*, without *Light*, *Reſt* or any manner of *Refreſhment*, and without any Company but that of Devils, and ſuch impure Souls as themſelves to Converſe with, and where theſe miſerable Souls are under *Diſmal Apprehenſions* of the *Deſerved Wrath* of GOD, to be certainly *Poured out* upon them by a *Juſt Sentence* of the *Righteous Judge*, at the Day of *Judgment*, when

when they ſhall be Condemned to *Hell Fire*, and the thing they Juſtly feared while they were in their *Middle State*, and were ſure would come to paſs, there to be *Tormented* with *Exquiſite Torments* with and by the Devil and his Angels, untill they pay the utmoſt Farthing.

Secondly, That there is no *Immediate Judgment* after Death, no *Trial* upon which *Sentence* is *Pronounced* of neither the Righteous nor the Wicked, untill Chriſt's ſecond Coming. And that therefore none of any *Claſs* or *Age* from the Beginning of the World to the glorious Appearance of our bleſſed Saviour at his ſecond Coming, are excepted from continuing in their *proper Middle State* from their Death untill their Reſurrection whether they be *Patriarchs*, *Prophets*, *Apoſtles*, or *Martyrs*.

Thirdly, That the Righteous in their happy *Middle State*, do *Improve* in *Holineſs*, and make *Advances* in *Perfection*, and yet that they are not for all that carryed out of that *Middle State* into Glory, or into the *Beatifick Viſion* till after their *Reſurrection*.

Fourthly, That *Prayers* for thoſe who are *Baptized* according to Chriſt's Appointment and die in the *Communion* of his *Church*, which the Ancients called Dying with the *Sign* of *Faith*, I ſay, that *Prayers* for ſuch are *Acceptable* to God, as being the Fruits of our *Ardent Charity*, and are *Uſeful* to them, and are too *Ancient* to be *Popiſh*.

Laſtly,

Laſtly, That this Doctrine of an *Intermediate* or *Middle State* betwixt Death and the Reſurrection, as I have proved it, does effectually *deſtroy* the *Popiſh Purgatory*, and *Invocation* of the *Saints departed.*

There are ſeveral other Texts of Holy Writ which may be brought to prove theſe Primitive Truths which I have Advanced, but I think theſe ſufficient. And I ſhall be very glad if this Eſſay of mine do prompt ſome abler Pen to ſet them in a better Light.

All Glory be to GOD.

IN

IN the foregoing part of this Treatiſe, I think I have proved from the *Word of GOD*, That there is an *Intermediate* or *Middle State*, Appointed for departed Souls to remain in from Death to the Reſurrection. Such a State as differs extreamly from the State they are to be in after the Reſurrection and Judgment. And now in this ſubſequent Part I propoſe, *Firſt*, To bring ſeveral of the Early Fathers for my Vouchers, to ſhew that they believed this Doctrine which I have been proving, and that therefore I am advancing no new Doctrine, but indeed that which was the conſtant and univerſal Belief of the Chriſtian Church from the Beginning, for ſeveral Ages, tho' it has happened of late to be either forgotten or ſpoken againſt. I ſhall however Content my ſelf with a few of the many Fathers which I might bring to Vouch for me, and ſhall come no lower than the Fourth Century.

Secondly, I ſhall bring ſeveral of the Early Fathers who lived before the *Chariſmata*, or the outwardly viſible Influences of the *Holy Ghoſt*, and his Operations ceaſed in the Church, and alſo ſome who lived after, but ſtill before the Corruptions got Head which the Church of *Rome* does ſo induſtriouſly ſupport, and of which we do reaſonably Complain and Proteſt againſt. To which I ſhall add a few Paſſages out of ſome Ancient Liturgies.

Thirdly,

Thirdly, I ſhall bring ſeveral of the moſt Learned Proteſtant Divines of the Churches of *England* and *Scotland* to Vouch for me.

So now I begin with my Vouchers for a *Middle State*, and the firſt I ſhall bring is St. Clemens Romanus who was St. *Paul*'s Diſciple, in his *firſt Epiſtle to the Corinthians*, p. 65. of the Edition of *Junius* Printed in Quarto at *Oxford* 1633, he ſays.

St. Clemens Romanus 70,

Αἱ γενεαὶ πᾶσαι *All the Generations* [from Adam] *even unto this day, are gone but they* who ἐν ἀγάπῃ πληρωθέντες *have finiſhed their Courſe in Love by the Grace of Chriſt,* χώρεν ἔχουσιν χώραν εὐσεβῶν *do attain to the Region of the Godly,* ὅτι φανερωθήσονται ἐν τῇ ἐπισκοπῇ τῆς βασιλείας τῦ χριστῦ *and ſhall be made manifeſt, in the viſitation of the Kingdom of Chriſt, for it is written,* Enter into thy ταμεῖα Chambers for a little while, untill my Anger and Fury be over paſt: and I ſhall remember the good Day, and I ſhall raiſe you up out of your Sepulchres.

As this St. *Clemens* was St. *Paul*'s Diſciple, ſo he was well acquainted with his Maſters Doctrine, and I think what he ſays here is beſt to be underſtood by what St. *Paul* has ſaid in his Writings, and therefore by χώραν εὐσεβῶν I take to be meant the ſame as St. *Paul* writes of *Heb.* xi. 14, 15, 16. where he calls it an *Heavenly Country*, by which I have already prov'd St. *Paul* underſtood the ſame *Middle State* of the Righteous after Death untill their Reſurrection, and therefore St. *Clemens* muſt alſo mean the ſame. And this will appear ſtill the plainer

Heb. xi. 14, 15, 16.

plainer by what immediatly follows, *And they ſhall be made manifeſt in the ἐπισκοπῇ viſitation of the Kingdom of Chriſt*, for till then their Life is *hid with Chriſt in God*. Col. iii. 3. Col. iii. 3.
And that this is St. *Clemens*'s meaning is ſtill the more apparent from that place, which he refers to immediatly after, and which he delivers only in ſubſtance, not literally, from *Iſa.* xxvi. 20, 21. where the proper Iſa. xxvi. 20, 21.
place of the Abode of the Righteous in that State after Death is called their *Chambers*, in which they are not long to remain, till they be raiſed from the Dead, and their Souls and Bodys be Re-united, that they may be led by Chriſt into the *Boſom of* the Father. Yet there they are to remain till Chriſts Kingdom come, which we daily pray for, and which I think St. *Clemens* here refers to, when he ſpeaks of the Viſitation of the Kingdom of Chriſt.

This Paſſage in this Epiſtle ſeems alſo to make thoſe places I have taken Notice of in 2 *Eſdras*, the more Intelligible for the word which we tranſlate Chambers, and which in the Latin is *Promptuaria* is here ταμῖα as I doubt not it was in the Greek Copy of that 2 Book of *Eſdras*.

The ſame St. Clemens in his *ſecond Epiſtle* at the bottom of the third Page ſays γινώσκετε, ἀδελφοι, ὅτι ἡ ἐπιθυμία *The Pilgrimage of the fleſh in this world is little and of ſhort continuance, But the promiſe of Chriſt is great and wonderful,* καὶ ἀνάπαυσις, *and the Reſt of the Kingdom to come, and of Eternal Life.*

Here

Here St. *Clemens* ſeems to diſtinguiſh three States the Righteous are all to be in. *Firſt*, That of the *Fleſh*, or of the *Body*. *Secondly*, That of *Reſt*, and *Thirdly*, That of *Eternal Life*, for the Eternal Life is promiſed, hoped for, and expected, yet it is not properly given, till by a Sentence pronounced upon Judgment the Righteous have it decreed to them. Nor can the *Beatifick Viſion* be ſtrictly or properly called a State of *Reſt*, becauſe they who are to be bleſſed with it, are never to Reſt nor be Tyred, but are perpetually to be employed in ſinging *Praiſes* and *Hallelujahs* to GOD. But the *Middle State* is moſt properly called a State of *Reſt*, for there the Righteous Reſt from their Labours, and are freed from the Troubles and Perſecutions which they ſuffered while they were in the Body, and wait with Comfort for the Revelation of *Jeſus Chriſt*, who at his ſecond Coming is to give them their Crowns, and to lead them into the *Third Heavens*.

St. Ignatius 101.

The ſecond I ſhall bring is St. IGNATIUS who flouriſhed in the very beginning of the ſecond Century. In his *Epiſt. ad Magneſias* he ſays, *Therefore ſeeing things have an end, and that two things are together propoſed to us, Death and Life* καὶ ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν. *and that every one is to go to his own proper Place*,

This place I bring to illuſtrate that place Acts i. 25. *Acts* i. 25. of *Judas*, which you may find St. Mark viii. 32. amongſt what I have ſaid on St. *Mark* viii. 32. and which then in that Age was not underſtood

ſtood to be any other than the *Middle State.*

The next Father is JUSTINE MARTYR, who flouriſhed near the middle of the ſecond Century, page 223. in his *Dialogue againſt Tryphon the Jew. I do not affirm*, ſays he, *That all theſe Souls die, for that were indeed an advantage to the wicked, what then? The Righteous really abide in a certain better place, but the Unjuſt and Wicked, in a worſe place, both waiting for the day of Judgment.* Juſtine Martyr 140.

And p. 307. He ſays, *But I, and all who are Orthodox, and Chriſtians in all reſpects, do believe, that there will be a Reſurrection of the fleſh, and a thouſand Years in the Rebuilt, Adorned, and enlarged Jeruſalem, as the Prophets Ezekiel, Iſaiah and others do declare, with one Conſent.*

This certain better Place, which this Father did believe the Righteous are to abide in after Death, untill the Day of Judgment, muſt be *Paradiſe* or *Abrahams Boſom*, for he cannot be preſumed to have called Heaven, or rather the *Third Heavens*, where GOD is to be ſeen and fully enjoyed, and which muſt needs conſequently be the *beſt* place, by the name of a certain *better* place only; and to be ſure a very much better place it is, than what we are now in, tho' the *Higheſt Heavens* be ſtill a better place than that is. Nor could he have called the place appointed for the Abode of the Wicked in their *Middle State*, only a *worſe* place, if he had believed that the Wicked go ſtrait to *Hell*, as a place of *Torment*, when ever they leave

this World, for in that Caſe he muſt have called it the *worſt of all Places*, as no doubt they ſhall find it to be, who are ſo miſerable as to be Condemned to it.

And now, by the way, I muſt Obſerve how ſtrong a Perſwaſion and how firm a Belief this Father had of what is commonly call'd the *Millenium*, and he not only looked upon the Belief of it as *Orthodox*, but alſo that none were Chriſtian in all Reſpects who did not believe it. This ought to be a Caveat to ſuch as are pleaſed to Condemn this Principle as the Effect of Madneſs, or as Modern, for it is, at leaſt Innocent, and if I may be allowed to ſay it, it is the pretending to fix the time when this *Millenium* is to begin, that has now for ſo many Years made People think ill of it. For they who do thus pretend to fix the time when it is to begin, do, in my humble Opinion, more than even our Bleſſed Saviour, as Man, pre-

St. Mark xiii. 32. tended to be able to do. St. Math. xiii. 32. *But of that day, and* that *hour knoweth no man, no not the Angels which are in heaven, neither the ſon*, (as man) *but the Father*. Therefore it is the buſineſs of all to watch. But to return.

My next Voucher ſhall be the Ancient Au-

Queſtiones ad Orthodoxos. thor of the QUESTIONES AD ORTHODOXOS in his Anſwer to the lxxv. queſtion. After he had ſaid, that the Righteous and the Wicked have many things in common while in the Body, ſuch as to be born and to die, to be in Health and to be Sick, to grow Rich and to be in Want, he then adds.

But

But after their Souls have left their Bodys εὐθὺς *preſently the Juſt are ſeparated from the Unjuſt, for they are conveyed by the Angels* εἰς ἀξίους αὐτῶν τόπους, *to their ſeveral proper places. The Souls of the Juſt to Paradiſe, where they enjoy the Converſation and Viſion of Angels and Archangels* κατ' ὀπτασίαν *beſides the Viſion of their Saviour Chriſt, according to that in* 2 Cor. v. 8. 2 Cor. v. 8.
We are willing rather to be abſent from the Body, and to be preſent with the Lord
But the Souls of the Unjuſt, εἰς τοὺς ἐν τῷ ᾅδῃ τόπους, *to their proper places in Hades, as it is ſaid of Nebuchadonoſore King of Babylon* Iſa. xiv. 9. Iſa. xiv. 9.
Hades [or as our Tranſlation has it Hell] from beneath is moved for thee to meet *thee*, at thy coming. *And they are reſerved* [or kept] ἐν τοῖς ἀξίοις αὐτῶν τόποις *in their proper places, even unto the days of the Reſurrection and of Retribution.*

Here we have a plain and full Account of the State of the Dead, from their Death untill the Reſurrection, at which time this Ancient Author did expect the *Retribution*, and this is, I preſume a farther Confirmation of what I have ſaid of Judas's *proper place* Acts i. 25. It alſo Juſtifys what I have alleged that the good Angels are appointed to carry the Souls of the Righteous from their Bodys at their Death to *Paradiſe*, and that they there enjoy the Converſation of the good Angels, and are priviledged with ſeeing the Humanity of our Bleſſed Saviour for it can be no more, becauſe did they there ſee him fully as He is, or as GOD, that would then be the *Higheſt Heavens*, Acts. i. 25

into which Chriſt *only* is to lead them after the Reſurrection, and into which He Himſelf did not enter till after His Reſurrection.

This place does alſo ſhew the meaning of St. *Paul*'s reaſon for preferring Death to Life, becauſe of ſeeing Chriſt, for ſo this Ancient Author underſtood his being *preſent with the Lord*.

This place farther ſhews us, What is the Place appointed for the *Middle State* of the Wicked. They go to *Hades*, as the place proper to them, but he does not call this *Hades* a Place of *Torment*, at leaſt it comparatively it is ſuch, with regard had to what can befall them in this World, yet it is not a place of *Torment*, or at leaſt of ſuch *Torment*, as they are to be in after their Reſurrection, and the Day of their *Retribution*, which muſt be after *Tryal* upon a *Sentence* pronounced againſt them. He calls it the place in which they are kept as in a Priſon, untill the Day of Judgment.

By this alſo what I have Quoted from St. *Ignatius* appears to be meant in the Senſe I have ſhewed.

St. Iræneus 164.

My next Voucher is St. IRÆNEUS, who flouriſhed after the middle of the ſecond Century, in his Book *adverſus Hæreſes*. Chap. lxiv. on St. Luke xvi. He ſays, That, *The Souls of the Diſciples of Chriſt, for whom Chriſt died and roſe again, do go to an inviſible place, determined for them by God, where they are to remain untill the Reſurrection, and then having re-*

received their Bodys, they are to be admitted into the preſence of God.

And in his fifth Book of *Adverſus Hæreſes* Chap. V. He ſays of *Enoch* and *Elias* who were Tranſlated. *That as Adam for his diſobedience was turned out of Paradiſe, ſo not only Enoch and Elias when they were tranſlated, went to Paradiſe, but as the Presbyters who were the Diſciples of the Apoſtles did ſay, Paradiſe is alſo prepared for the Juſt, and ſuch as have the ſpirit, and all who are tranſlated or go thither, are there to remain untill the Reſurrection.*

Now although *Iræneus*, and with him many of the Greek and Latin Fathers did believe that *Paradiſe* to be ſituated upon Earth, and to be the very ſame, out of which *Adam* was driven, when he fell, yet the Situation of it being what I am very indifferent about, and not to enter upon, I think it is enough for my purpoſe that I have ſo good Authority as is ſo early a Father, for a *Paradiſe*, be it were it will, as the Place Appointed for the Abode of the Souls of the Righteous departed betwixt their leaving their Bodys at Death, and their receiving them again at their Reſurrection, which ſhews they do not go immediatly into the *Third Heavens* when they die, nor untill the Reſurrection.

When theſe Fathers wrote who had this Notion of the Situation of Paradiſe, the Earth was not then ſo well known nor ſurveyed as it is now, if it had, it is probable they would have thought otherwiſe of the

Situation of it than they did then. But the Situation of Paradiſe being ſo little material to the Circumſtances of theſe happy Souls who are bleſſed with it, I leave it.

Tertullian 192. TERTULLIAN who flouriſhed towards the latter end of the ſecond Century, will alſo vouch for me, as you may ſee in his Treatiſe *De Anima* Chap lv. for there he owns this Paradiſe as a *Middle State betwixt Death and the Reſurrection, where* he reckons, *The Souls of the Juſt do remain, as Sequeſtred, untill the day of the Lord.*

And *De Reſurrectione Carnis* Chap xlvii. he ſays this, *As ſaith the Apoſtle St. Paul*, he will transform our vile Bodys to be faſhioned like unto his Glorious Body after the Reſurrection. But his reaſon is. *Becauſe Chriſt was not Glorified before his Paſſion.*

By which he intimates to us, that we muſt follow the Steps of our bleſſed Saviour, and conſequently we cannot attain to Glory till after the Reſurrection of our Bodys, and to prove I do him no wrong in this.

Writing againſt *Marcion the Heretick* Chap. xxxiv. he ſays, *That the Boſom of Abraham is a Temporary Receptacle for the ſouls of the faithful.*

So in *Tertullians* Opinion, *Paradiſe* and the *Boſom* of *Abraham*, mean the ſame thing, and is the Place where the Souls of the Faithful are to remain, betwixt Death and the Reſurrection, as in their *Temporary Intermediate Receptacle.*

My

My next Voucher is CLEMENS ALEXANDRINUS who flouriſhed at the end of the ſecond Century, Lib. *Quis Dives ſalutem conſequi poſſit.* Oxon. 1683, p. 118. He ſays, *He* (St. John) *never ceaſed before he reſtored the penitent young Nobleman to the Church; preſenting him as a great Example of true penitence, and a good Inſtance of Regeneration, and a Trophy of the future Reſurrection, when the Angels exceedingly rejoycing, ſinging Hymns, and opening the Heavens ſhall convey the truly penitent into their Heavenly Tabernacles, and our Saviour going before them all to receive them giving them an Everlaſting Light without Darkneſs, and conducting them* εἰς τὰς κόλπους τοῦ πατρὸς, *unto the Boſom of the Father, to Everlaſting Life, and into the Kingdom of Heaven.* Clemens Alexand. 200.

So alſo in his *Adumbrat. in Job* p. 151. Naked came I out of my Mothers Womb, and naked ſhall I return thither (Job. 1 21) *viz. Unto God and that allotted place of bliſs and reſt.* καὶ τὴν μακαρίαν λῆξιν ἐκείνην, καὶ ἀνάπαυσιν.

In this laſt Paſſage by that allotted place he means *Paradiſe*, which he deſcribes to be a place of *Reſt*. But in the firſt of theſe Paſſages, there are two Expreſſions very remarkable, the firſt is when he tells us whither the Righteous are to be carryed after the Reſurrection, and the ſecond is by whom they are carryed.

Firſt, They are carryed εἰς τὰς κόλπους τοῦ πατρὸς which I tranſlate to the *Fathers Boſom*, but indeed it is Plural into the Boſoms of the Father, by which I think may be underſtood *Firſt*, the ſeveral Manſions which are even

in the *Third Heavens*, or the different Degrees of Glory, which are to be enjoyed there, where every one has as much as he can bear, yet ſome have more than others. *Secondly*, This *Boſom* of the *Father* ſeems to be a very remarkable Diſtinction betwixt this *State* of *higheſt Glory* and the *Middle State*, which is called only the *Boſom* of *Abraham* by all the Fathers. By which it appears that there is a very great difference betwixt the State the Righteous are in after Death untill the Reſurrection, and what they are to be in afterward. In the firſt they are to be far Happier than they can be upon Earth, yet ſtill they are but in *Abraham*'s *Boſom*, but in the next they are to be perfectly Happy, they are to be Glorified and to ſee GOD, and enjoy him fully, being then Admitted into one Degree or other of the *Beatifick Viſion* in the *Boſom* of the *Father*, which is the utmoſt Pitch of Bliſs and Perfection, of Glory and Happineſs.

Secondly, By what this Father ſays, it appears that as it is the Province of the Holy *Angels*, to carry the Souls of the Righteous into *Abraham*'s *Boſom*. So our Bleſſed *Saviour* Himſelf leads us into the *Boſom* of the *Father*, being attended with all the Heavenly Choir, that Great and Glorious Train by which the two States are apparently diſtinguiſh'd. And it ſeems *Clemens Alexandrinus* had no notion of an immediate Judgment after Death, nor of the Righteous being carryed to the *Third Heavens* be-

before the Reſurrection, nor of *Purgatory* for if he had, here we might have expected to have been told of it.

Origen who flouriſhed before the middle of the Third Century, will next Vouch for me in many places of his Works, particularly in his *Seventh Homily upon Leviticus* where he ſays, That *even the Apoſtles are not yet admitted to the Joy, they are afterward to have, but muſt wait till we alſo can partake of it with them. For their Joy is not perfect while they are ſorry for our Errours, and mourn for our ſins. But perhaps,* ſays he, *you will not believe me in this, for who am I that dare pretend to eſtabliſh ſuch a Doctrine? But I will produce my Vouchers. The Apoſtle of the Gentils is of this Opinion, for writing to the Hebrews after he had recited all the Holy Fathers who were Juſtified by Faith,* he *adds this after all, That* theſe all having obtained a good Report through Faith, received not the promiſe, but God having provided [*or foreſeen*] ſome better thing for us, that they without us ſhould not be made perfect. *You ſee then that Abraham and Jacob and all the Prophets, do yet wait for us, that with us they may receive perfect Bleſſedneſs: for this Myſtery is kept unrevealed untill the day of Judgment which is yet deferred.* Origen 230.

Alſo in his xxvi *Homily upon Numbers,* he ſays. *When the Soul leaves the Darkneſs of this World (of which the Children of Iſrael's leaving Egypt was a Figure) and the blindneſs of corporal Nature, and is carryed* ad alium ſeculum, *to another State, it is termed Abrahams boſom,*

as

as in the caſe of Lazarus, or Paradiſe, as in the caſe of the Penitent Thief, or into any other of the places or Manſions, known to God, through which the Soul of a Believer does paſs, untill it come to the River which maketh glad the City of God, there to receive its Lot or Share of the Inheritance promis'd to the Fathers. And in the reſt of that Homily he goes on with the Compariſon of the Progreſs of the Children of *Iſrael* to the Land of *Canaan*, and our Progreſs from the Earth to that Place, where the Seat of God is: To the Inheritance of which place at the end of the Homily, he prays we may be led by Jeſus Chriſt our Captain and Lord.

From theſe Paſſages of *Origen*, I think I am ſafe in having Aſſerted that even *Apoſtles* and *Martyrs* are not admitted into the *Third Heavens* till after the Reſurrection, for thus, you ſee, he underſtands that place of St. *Paul* in his Epiſtle to the Hebrews, *That they without us ſhould not be made perfect.* And alſo he looks upon the State the Soul is in from Death to the Reſurrection, only as a *State* of *Paſſage*, to a *State* of farther *Bliſs*. The Soul is then but in *Expectation* of the *Inheritance*, which in the Day of *Retribution*, it is to be poſſeſſed of. And farther you ſee he looks upon Jeſus Chriſt, as the *only* one who can and will lead us, as a Captain at our Head, into the *Third Heavens*. For Angels convey the Souls of the Juſt to *Abrahams Boſom*, or *Paradiſe*, their *Middle State*, but 'tis Chriſt *alone* that leads into *Glory*. And therefore there is no Acceſs

ceſs to the Conſummation of *Bliſs*, or to *Glory*, but by Jeſus Chriſt immediatly, and not till after the Reſurrection.

LACTANTIUS who flouriſhed at the latter end of the third and the beginning of the fourth Century, will alſo vouch for me, for in his *Divine Inſtitutions* Lib. vii. Chap. xxi. he is ſo far from agreeing with the Modern Notion of thoſe who believe that the Soul no ſooner makes its eſcape out of the Body by Death, but it is immediatly *Judged*. That after he has given his Opinion concerning the Examination of the Righteous by Fire, at the Coming of our Lord. He ſays, *Nor let any one think, that our Souls are brought to Judgment immediatly after Death, for they are all kept in one common place of Cuſtody, till the time come, in which the ſupreme Judge ſhall make an Enquiry into all their deſervings.* Lactantius. 303.

So by this it appears he meant that there is a *Middle State* for the Souls departed to remain in, untill the Reſurrection. And conſequently that the Righteous are not *Rewarded*, nor the Wicked *Puniſhed* to the *full*, before the Day of Judgment, which he calls the Day of the *Examination* of our Deſervings, by our Great and Juſt Judge after his ſecond Coming.

The next Father I bring for me is HILARIUS PICTAVIEN: who flouriſhed in the middle of the fourth Century, for writing upon the *ſecond Pſalm* he ſays. *The Rich Man and the Poor Man in the Goſpel do bear witneſs with us. For the Angels did place the one in the Manſions of the Bleſſed, and in Abraham's* Hilarius Pictavien. 354.

Abraham's boſom, And the other was ſent immediatly into the Region of Puniſhment— On the Day of Judgment, there is either an eternal Retribution of Bleſſedneſs or of Torment. But the time of Death hath its Interim (or Middle State) *Governed by its proper Laws, while every one is kept by it, either by Abraham, or in the Region of Puniſhment.*

Alſo on the cxx *Pſalm.* The Lord ſhall keep thy coming in and thy going out from henceforth and for ever, he ſays, *This keeping is not of this time and age, of being ſcorched by the Sun and Moon, and being preſerved from all evil, but it is the Expectation of a future good, when all the Faithful quitting this Body for an entrance into the Kingdom af Heaven ſhall be ſurely kept by the Lord, being placed in the Boſom of Abraham, whether the Wicked cannot come, becauſe of the Gulf which is between them, untill the time of entering into the Kingdom of Heaven ſhall come.*

St. *Hilarius*, you ſee, was of Opinion, That there is a *Middle State* betwixt Death and the Reſurrection, for all the Souls departed, and that *Abraham's Boſom* is the place the Souls of the Righteous do go to, during the time their Bodys lie in the Grave. And that there is no Acceſs to the *Third Heavens*, no Admittance into *Glory*, no *Viſion* of God to be Enjoyed, untill the Reſurrection, but yet that they are Happy, and in the beſt keeping they can deſire to be in: For they are under the *Tuition* of the Lord, where they cannot fail of being ſafe, for of all God gives him he loſes none.

And

And this Father was alſo of Opinion, the Wicked had their uncomfortable Abode aſſigned them during their *Interim* between Death and Judgment, out of which they can by no means paſs into any better or other place, and that they are to remain in their *Middle State*, untill their Reſurrection and Judgment.

Sure I am this has not the leaſt Air of the *Popiſh* Purgatory, for in this Fathers Opinion the Juſt are fixed in their happyneſs, ſo that they cannot grow worſe, and the Wicked are fixed in their place of Puniſhment, from which they cannot make their eſcape, and in which they cannot grow better.

I obſerve this Father diſtinguiſhes very Juſtly betwixt a place of *Puniſhment* and a place of *Torment*, and he calls the *Middle State* of the Wicked a State of Puniſhment which no doubt it is, for it is a *Priſon*, a dark diſmal Dungeon, in which there is no Comfort, and that is a Puniſhment, and they are debarred from *Paradiſe*, and are without *Hope*, and in the worſt of Company, all theſe are Puniſhments. But when he talks of the Condition they are to be in after their Reſurrection and Judgment, he calls that *Torment* which is their *Retribution* Juſtly inflicted upon them.

The next Voucher I bring is the AUTHOR QUESTIONUM ET RESPONSIUM AD ANTIOCHUM which are Publiſhed under the Name of St. *Athanaſius*, and are amongſt his Works, in Anſwer to the xixth *Queſtion* which is

Queſtiones et Reſponſiones ad Antiochum.

is, Where are the Souls of the Dead diſpoſed of? He ſays, *We know from the Scriptures that the Souls of Sinners are in the lower Regions below all Earth and Sea, in the Land of eternal Darkneſs, &c. — But the Souls of the Juſt, after the Coming of Chriſt, as we learn of the Thief on the Croſs, are in Paradiſe. For Chriſt did not open Paradiſe for the Soul of that Penitent Thief alone* ἀλλὰ καὶ διὰ πάσας λοιπὸν τὰς τῶν ἁγίων Ψυχὰς *but alſo for all the the reſt of the Saints.*

And in his Anſwer to the xxth *Queſtion* he ſays, The Souls of *the Saints have Gladneſs and* μερικὴν ἀπόλουσιν *a particular enjoyment: Whereas Sinners have Sadneſs and* μερικὴν κόλασιν *a particular Puniſhment, being ſhut up in Priſon untill the Coming of the Judge.*

Nothing can be more plainly expreſſed than the Circumſtances of the Dead are here by this ancient Author, and he thought he founded his Opinion upon the Holy Scriptures. He had no Notion of the Gates of *Paradiſe* being opened by the Lord for the Penitent Thief *alone*, nor have I. And if *Paradiſe is not the place* Appointed for the Reſidence of the Souls of all the Righteous as well as his, then it follows that Chriſt's Soul, and the Soul of the Penitent Thief were together in *Paradiſe* without any other, while Chriſt's lay in the Grave, which to me ſeems very much out of the way.

St. Gregory Nyſſen 370.

I ſhall next bring St. GREGORY NYSSEN who flouriſhed after the Middle of the Fourth Century. In his Book *de Hominis Opificio* Chap. xxii. *Wherefore*, ſays he, *every one*

one muſt wait with Patience, the appointed time which is ordained for the increaſe of Mankind, which is the occaſion of the delay. For Abraham and the reſt of the Fathers, who were Princes, tho' they were full of earneſt deſires of ſeeing theſe good things, and that they never gave over ſeeking after that Heavenly Country, yet, as ſaith the Apoſtle, they muſt ſtill wait for that divine Gift, God having graciouſly a regard to our Advantage in this, as ſaith St. Paul, that they without us ſhould not be made perfect.

And in his Book *de Anima et Reſurrectione* he calls that good State of the Soul in which it is to Reſt after Death, *Abraham's Boſom.*

From hence it is plain this St. *Gregory* perfectly agrees with *Origen*, in the Interpretation and meaning of that Text *Heb.* xi. 40. And both theſe Fathers do apply it favourably for us. That God for our ſakes, is pleaſed to delay the admitting of even the Oldeſt Fathers into his Glory: *That they without us ſhould not be made perfect.* And, by the way, it is apparent, both theſe Fathers made no doubt of St. *Paul*'s having wrote the Epiſtle to the *Hebrews.*

St. Gregory Nazian: ſhall come next, he flouriſhed about the ſame time with the other St. *Gregory* above mentioned. This St. *Gregory Nazian*: in his *Oratio Xª Funebris in Laudem Cæſarii fratris Oratio.* Chap. xxiv. ſpeaking of the Soul of a Saint after Death, he ſays, *I am perſwaded by the ſayings of the Learned, that every good Soul which is dear to God, after it is freed from the Priſon of the Body, and departed hence (that which darkened it* St. Gregory Nazian. 370.

it being purged away, or laid aſide, for I know not how to expreſs my ſelf better) is immediatly affected with a wonderful pleaſure and exultation, from the preſenſation and foreſight it hath of Happineſs it is to enjoy, and goeth to her Lord with the greateſt Alacrity, as having gotten out of this State, as out of a grievous Confinement, and ſhaken off the fetters by which the wings of her mind were depreſſed, and now perceives, as in a Viſion, the bliſs that is laid up for her. And ſometime after when ſhe aſſumes her other fleſhly ſelf from the Earth to which ſhe had committed it, and which reſtored it to her (but which way that is done, God only knows, who joined them together and put them aſunder) ſhe conſociates it to her ſelf, in the Inheritance of Glory, and in like manner, as it was partaker of all her ſorrows, by reaſon of the natural Union between them, ſo ſhe makes it partaker of all her Joy and Pleaſure, by taking it wholly unto her ſelf, and making it with her ſelf, both one ſpirit and one mind, and (as it were) one God, the mortal and frail Nature of it being ſwallowed up in Life.

This St. *Gregory* had no thoughts of a Souls entering immediatly into *Glory* after Death, but he believed they are to be in a *Middle State* for the *Interim* betwixt Death and the Reſurrection, which he underſtood to be a State of great Happineſs, which conſiſts chiefly in the foreſight theſe Happy Souls have of their *future* Glorification, upon the Re-union of their Souls and Bodys, when each Soul and Body in Conjunction, are to make but one Spirit, one Mind, and

One

one GOD. Which Expression may seem too high to some, but let such remember how Rulers are called Gods, and how our Blessed Lord approved their being so called; and to be sure this Holy Father meant it only in a Lower Sense. And by his applying it to the Saints when Perfected in Glory, I take his meaning to be that they being then purified from all Dross and Corruption throughly, are then made one with Christ who is GOD and so are Incorporated in Life and Light which is GOD.

St. Basil the great 370.

My next Voucher shall be St. BASIL THE GREAT who flurished likewise after the middle of the fourth Century. This St. *Basil* writing upon these words of *Psalm*, XV (as we number them) Lord who shall abide [*sojourn or dwell*] in thy Tabernacle, says, *It becometh a Holy Man to pass his Life as a Sojourner, and to prepare himself for another Life. Therefore David speaks of himself* Psalm xxxix. 12. *I am* a Stranger with thee, *and* a Sojourner, as all my Fathers were, *for Abraham was a Sojourner, and did not possess so much as a Footstep of Earth as his own, for when he had need of a Burying Place, he bought it with Money.* Gen. xxiii. *from which the Scripture does shew us evidently, that it is convenient for us, to live as Sojourners, while we are in the Flesh.* μεταβαίνοντα δὲ ἀπὸ τῆς ζωῆς ταύτης τοῖς οἰκείοις τόποις ἀναπαύεσθαι. *That when we remove out of this Life, we may be at Rest in our proper places.*

Psa. xv. Ps. xxxix. 12. Gen. xxiii.

By which *proper places*, St *Basil*, no doubt, means the same with St. *Ignatius*, and the

Author *Queſtionum ad Orthodoxes*, above mentioned, and indeed with all the Fathers who went before him, that is, The Manſions, or the Places of Abode, Appointed for the Souls of the Departed; betwixt Death and the Reſurrection, and where the Souls of the Righteous are at *Reſt*, are *Pleaſed* and in perfect *Safety*.

Macarius Ægiptius 373.

MACARIUS ÆGIPTIUS who fluriſhed a very little while after the former will alſo Vouch for me in his xxii *Homily* writing of thoſe Souls which have laid down the Body, ſays, *When the Soul of a Man departs out of the Body, there is then a certain great Myſtery tranſacted there,* ἐαν γὰρ ᾖ ὑπεύθυνος ἁμαρτίας, ἔρχονται χόροι δαιμόνων *for if ſhe is guilty of Sins, there will come Choires of Devils, and evil Angels, and the Powers of Darkneſs, and will lay hold of that Soul, and having brought it under Subjection to their Maſter, they will dragg it,* εἰς τὸ ἴδιον μέρος, *to it's proper Lot, or Reſidence,* and κατέχεται καὶ κρατεῖται *it ſhall be detained and kept by them. But the Saints the Servants of God, when they go out of the Body, Choires of Angels* παραλαμβάνουσιν αὐτῶν τὰς Ψυχὰς, εἰς τὸ ἴδιον μέρος, εἰς τὸν καθαρὸν αἰῶνα, καὶ ὅτως αὐτὺς προσάγουσι τῷ κυρίῳ *ſhall carry their Souls into their own Parts, into a pure Region* (or State) *and ſo they ſhall lead them unto the Lord.*

Here is a very diſtinct Account both of the *Middle State* of departed Souls, and alſo, of the manner of their Conveyance into their *proper Places*, their *Lots*, their *Manſions*; And likewiſe of their Circumſtances

ſtances in them. The Juſt are conveyed by Good Angels to *Paradiſe*, to ſee the Lord's *Humanity*, and to have Fellowſhip with Angels, in their pure Regions. And the Wicked are dragged by Devils, to their dark Cells, where they are in the worſt of Company, without Light or Comfort, and ſo far from any expectation of bettering their Condition, that they are ſurrounded by the Powers of Darkneſs, in Priſon; waiting with Terrour and Aſtoniſhment, the dreadful Sentence of the Juſt Judge, after their Reſurrection, which they are ſure is to plunge them into the Abyſs of exquiſite Torments till they have paid the utmoſt Farthing.

Let St. AMBROSE be next Conſidered, *de bono Mortis Chap.* x. *It may ſuffice*, ſays he, *To obſerve, that the Souls being freed from their Bodys go to Hades, that is, an inviſible Place —— And the Scriptures call thoſe Manſions the Receptacle of Souls —— And that the Souls which are gone before us ſeem to be kept without their due Reward for a long time, even till the Day of Judgment —— Our Souls are not detained in the Grave, but do enjoy a Godly Reſt —— The Souls have higher Habitations; Theſe are* the many Mānſions *which the Lord ſayth*, John xiv. 2. are in His Father's Houſe. St. Ambroſe 374. St. John xiv. 2.

And *Chap.* xi. he ſays, *The Juſt Souls do Reſt in their Dwelling Places with much Tranquility, being ſurrounded with Guards of Angels.*

And writing of *Cain and Abel*, *Lib.* ii. *Chap.* ii. he ſays *The Soul is loſed from the Body, and yet after the End of this Life, it is kept ſtill in ſuſpence, with the uncertainty of the future Judgment. So there is no End, where there is thought to be an End.*

By which Uncertainty of the future Judgment, I preſume, this Father meant only with relation to the time when it is to be, Agreeably to what Chriſt ſays St. *Mark.* xiii. 32. for no Body can fancy St. *Ambroſe* believed that the Souls of the Righteous departed could have any doubt about the certainty of a future Judgment, otherwiſe than as to the time when it is to be, for he owns they are Happyer in their *Middle State* than before Death, and alſo that they expect their due Reward, tho' the giving of it be ſuſpended till the Day of Judgment, therefore they muſt believe it is to come, and they do hope for it and pray for it alſo

St. Mark. xiii. 32.

S. Jerome from 370 to 420.

St. JEROME who flouriſhed from the Year 370 to 420 is alſo on my ſide. In his *Epiſtle to Pammachius upon the Death of Paulina his Wife*, which Epiſtle begins with theſe Words *Sanata Vulnere.* He ſays, *Bleſilla with her Siſter Paulina*, Dulci ſomno fruitur, *ſhe enjoys pleaſant Sleep*, which as himſelf explains it in his Epiſtle to *Paulina*, which begins *Quis dabit capite meo*, is as much as to ſay, *ſhe enjoys the Company of Angels, ſhe Reigns with Chriſt, ſhe is with Mary the Mother of our Lord, and Lives with Chriſt in the Heavens.*

All

All which are only various ways of expreſſing that he believed her in *Paradiſe*; where the Company of Angels is reckoned the chief Entertainment, next to ſeeing our Bleſſed Lord, which he calls Reigning with Chriſt, and being with Chriſt in the Heavens, that is, in the Lower Heavens and ſo it may well be called when compared with the Higheſt Heavenly Enjoyments attainable here on Earth, but yet will by no means anſwer the being in the Boſom of the Father and the Enjoyments of the *Higheſt Heavens*, where GOD is to be ſeen as He is, and where there can be no ſleeping in any Senſe, but endleſs Singing of Praiſes and Hallelujas to all Eternity.

I ſhall now bring only Two Fathers more who flouriſhed one in the Fifth and the other in the Sixth Century, and this I do to ſhew, that this Doctrine which I have proved from the Holy Scriptures, and from the Father's of the firſt Four Centuries, was pretty faithfully Conveyed down even ſo Low, before it was Perverted and Corrupted for by Ends.

The firſt is St. AUGUSTINE in his *Confeſſions*, Lib. ix. Chap. 3. ſpeaking of *Nibridius*, his beloved Friend, he ſays, *Now he liveth in the Boſom of Abraham, whatſoever the thing be which is ſignifyed by that Boſom, there doth my Nebridius live.* St. Auguſtine.

And upon *Pſalm* xxxvi. Sermon firſt, he ſays, *After that ſhort Life, thou ſhalt not as yet be where the Saints ſhall be, unto whom it ſhall be ſaid*, Come ye bleſſed of my Father,

Receive the Kingdom which was prepared for you from the Beginning of the World. *Thou ſhalt not as yet be there: Who knoweth it not? But thou mayeſt be there where that proud and barren rich Man, in the midſt of his Torments, ſaw afar off* the poor Man, formerly full of Ulcers, now Reſting, being placed in that Reſt, thou *doeſt ſecurely expect the Day of Judgment, when thou ſhalt receive thy Body, when thou ſhalt be changed that thou mayeſt be equal unto an Angel.*

Alſo in his *Enchirid. ad Lucerent.* Chap. cviii. he ſays, *But the time which is interpoſed, betwixt the Death of a Man, and the laſt Reſurrection, doth contain the Souls in hidden Receptacles, as every Soul is worthy either of Reſt, or of Trouble, according to that which it did purchaſe when it Lived in the Fleſh.*

Alſo in his cxi. *Epiſtle to Fortunatianus,* ſpeaking of theſe Words of St. *Jerome,* that no Man can ſee *God* as he is in His own Nature, *&c.* He ſays, *In theſe Words of the Man of God, there are many things to be Conſidered.* Firſt,—— *He thinks we are to ſee the Face of God, when we become Angels,* i. e. *when we are made equal to the Angels, which yet is not to be until the Reſurrection of the Dead.*

Hitherto you ſee the Doctrine preſerved intire, the *Middle State* betwixt Death and the Reſurrection is called a Seaſon of *Reſt,* and the Souls of the Righteous who only do enjoy this Reſt, are contained in hidden *Receptacles,* in the *Lower Manſions* of Heaven, where the Sight of God is hidden from them, and where they are hidden from all Miſery,

Misery, Pain, Trouble, and Uneasiness; where their Life is hid with Christ in God, waiting for the second Coming of Christ our Lord, and praying for it, that they may be Glorified with Him, in the Glory of the *Third Heavens*.

Aurelius Cassiodorus.

The second and last Father after the fourth Century that I shall bring is Aurelius Cassiodorus in his Book *de Anima*, Chap. xix. He says. That when we are Dead we shall neither be doing Good nor Evil, but shall either be lamenting the Wickedness of our past Actions, or rejoycing for our good Deeds done untill the Day of Judgment. But then we shall receive the *full* Fruits of all our Actions, when by the Sentence of the Lord, we shall be Rejected or Admitted into the Everlasting Kingdom. This *Cassidorus* flourished under *Theodorick* and some of his Successors, *Gothick* Kings in *Italy*, as appears by his Works.

Thus far the Doctrine of the two States was conveyed down entire, and that till the Day of Judgment none are to be fully rewarded or punished, as then they are to be. And now I have done with the Fathers upon this Head of an *Intermediate* or *Middle State* betwixt Death and the Resurrection. Many more might be brought, but I think these sufficient to shew that thus they believed in the Early Ages of the Christian Church. And let any one Judge whether this Doctrine has any Tendency to *Popery*, or indeed can be Reconciled to their *Purgatory* which was never heard of in the

World, as they now believe it, till long after the lateſt Father I have Cited.

And now according to the Method I propoſed, I am next to bring ſome Early Fathers to witneſs for me, that Prayers for the Souls of the Righteous departed are Lawful, Uſeful and Primitive.

But before I begin to bring my Authoritys, I think it may not be amiſs to ſay ſomething of the Nature of the Offices for the Dead, which were in Uſe in the Church before the time of *Gregory* the Great, Pope of *Rome*, at the latter end of the ſixth Century. And I find the Diviſion of the Offices for the Dead, ſo well done already to my hand, by Dr. *John Forbes of Corſe*, in his *Inſtructiones Hiſtorico Theologicæ*, that from him I ſhall borrow ſome of what he ſays, upon this Subject, with ſome variation of his Method, for the Eaſe of my Reader.

Dr. *John Forbes of Corſe.*

He ſays to this Effect, That in thoſe days there were. *Firſt*, Commemorations at the Altar. *Secondly*, Thankſgivings. *Thirdly*, Prayers. Alms were then alſo given, and Oblations and Sacrifices were offered, for the Dead. By which Commemorations and other Offices, the Living ſignified their Belief of the Immortality of the Soul, and the happy Condition of the Faithful departed: And their Hopes of the Reſurrection, and of a bleſſed Immortality to themſelves, in Conjunction with the Faithful departed, whoſe Vertues they were hereby prompted to imitate.

Theſe

These Ancients Joyned these four things following to their Commemorations of the Dead, which St. *Paul* did desire should be made for all Men. 1 Tim. ii. 1. 1 Tim. ii. 1.

First, δεήσεις. Supplications or Deprecations, in which they prayed that God would not enter into Judgment with them, That God would not throw them out of His Protection, into the Power of Satan, nor into Eternal Torments, which they deserved for their Sins.

Secondly, προσευχάς Prayers. In which they begged for them, That God would admit them into the promised Country, and that there He would please to grant them Rest, Refreshment, Peace, Joy and Encrease of Glory, and an early and blessed Resurrection.

Thirdly, ἐντεύξεις. Intercessions, In which they prayed God, That he would mercifully forgive all their Sins, and that, at the Day of Judgment, they might find Mercy from their Judge.

Fourthly, εὐχαριστίας. Thanksgivings. In which they thanked God for delivering the Deceased from all the Evils of this Life, and for all the Vertues in which they had been Exemplary, and prayed God to grant themselves Grace to imitate their Vertues, *&c.*

All these Offices the Living performed for all the Dead who died in the Communion of the Church. And that both before their Bodys were Interred and after, and

also

alſo upon their Anniverſarys, and at other times occaſionally. So far Dr. *Forbes.*

There was a Great Uniformity amongſt the Ancients in this Practice, which was founded upon their Belief of a *Middle State* appointed for the Righteous betwixt Death and the Reſurrection. For had they believed the Righteous did immediately enter into the Glorys of the *Third Heavens*, upon Death, they could never have had any thought of Praying for them. And yet they believed this *Middle State*, this *Paradiſe*, this *Abraham's Boſom*, to be a very happy State, and a lower *Apartment* of the many *Manſions* of Heaven, as to the Pleaſures of it, and the Enjoyments in it, wherever ſituated. But ſtill far ſhort of the Happineſs and Glory theſe bleſſed Souls are to be admitted into, and partake of after the Reſurrection, in the *Boſom* of *the Father*. And altho' the Primitive Fathers differed about the Situation of this Paradiſe without Quarelling or Rancour, yet they all agreed, that ſuch a Place, and ſuch a State there is. Some of them Reckoned it the very place upon Earth from which *Adam* was driven after his Fall, and which ever ſince, has been kept hid, and cannot be come at by any of his Poſterity, while in the Body *Enoch* and *Elias* who were Tranſlated, excepted, and perhaps alſo they who were raiſed out of their Graves at our Bleſſed Lord's Crucifiction. Others again of the Fathers did believe *Paradiſe* ſituated, not upon this Earth, but above the Clouds, tho'

ſtill

ſtill differing from and far below the *Third Heavens*. Now this difference of Opinions concerning the ſituation of this happy place was not well avoidable, when they adventured to determine where it is, for neither theſe Fathers, nor we can do any more but gueſs at it, having no Foundation for its ſituation in the Holy Scriptures, ſo all they ſaid of it, was only Conjectural, and it ſeems they had no fixed Tradition about the ſituation of it, elſe they could not ſo ſoon have thought differently about it. But that there really is ſuch a State ſome where or other, and that the place of the Reſidence of the Juſt in this State is called *Paradiſe*, and *Abraham's Boſom*, is ſo plain in Holy Writ, that there was in thoſe early Ages no diſpute about it, nor doubt of it, nor was there any Orthodox Body, that I could ever hear of, that went about to deny it. And the Offices for the Dead, which muſt otherwiſe have been very inconſiſtent, or rather ridiculous, do ſhew, that the Belief of this Doctrine was as *Univerſal*, as the Practice upon this belief, was *Uniform*.

What has been ſaid, I think, may clear, what, to ſome, may appear a Difficulty. That ſome even of the Early Fathers, who lived in the firſt four Centuries, talk of this *Middle State* in ſuch Terms, as ſeem to be applicable only to the *Higheſt Heavens*. Again, others of them talk of it as a place much lower than the Heavens, and in a lower Stile than can well be applyed to

Heaven

Heaven. And yet all of them meant the ſame thing and State.

The Difference was this, ſome talked and wrote of it, as compared with our preſent Circumſtances before Death, while we are upon the Earth, and then to be ſure it is a Heaven wherever ſituated. For there is a great difference, between being compaſſed about with innumerable Infirmitys, and being freed from all thoſe in a Situation and Haven of *Joy*, *Reſt*, *Tranquility* and *Pleaſure*. Between a World of Miſery, and a State of far greater Happineſs, than we can now concieve, while in the Body.

Others again talk'd and wrote of it, as compared with the *Third Heavens*, into which none of them thought there is to be Acceſs, untill after the Reſurrection, that Chriſt lead his Friends, Servants, and Followers into it himſelf, and then it is no wonder if they talked in a lower way of *Paradiſe*, than of the Place where God's *Throne* of *Glory* is placed, than of the *Boſom* of *the Father*, and the Place where His *Glory* is to be ſeen, and He to be *Enjoyed fully* and *Perfectly*, for there muſt needs be a vaſt difference, betwixt ſeeing of God as He is, and not ſeeing Him at all, as there alſo muſt be, betwixt living in a Wicked Evil World, where at the beſt we can ſee Chriſt only by the Eye of Faith, and that of ſeeing his Humanity, tho' veiled and at a diſtance in a *Pure* State. And there is a great difference betwixt being clogged with our frail Tabernacles of Clay, and in perputual

petual Danger of falling, being loaded with Sins and Infirmitys, with Sickneſſes, Troubles, and Perſecutions. And being freed from all Grief, Sin, and Danger, and being ſurrounded with Multitudes of Holy Angels to guard us, and comfort us. But it is much more inconceivable, what the *Glorys* of the *Higheſt Heavens* are, where, when the Righteous enter, they are turned into GOD's, as ſaith St. *Gregory Nazian* being incorporated into Chriſt, who is GOD, and ſo made partakers of his Fulneſs, and of his Glory, the Symbol of which, to us at preſent, is the Holy Sacrament of his Body and Blood. There is a great difference betwixt being in Suſpence about our ſelves, as we muſt be while we are here on Earth, and being fixed and ſure, as the Inhabitants of *Paradiſe* are, that they are really Happy, and Hope and Expect far greater Happineſs ſtill in *Reverſion*, as there muſt alſo be betwixt this ſure Hope and well grounded *Aſſurance*, and Expectation of future Glory to be Revealed and Enjoyed. I ſay there muſt be a great difference betwixt theſe and the *full* Fruition of the *Joys* and *Glorys* hoped for, when after the Reſurrection we are to be admitted into the *Third Heavens*.

Theſe things I think account for the ſeeming Differences, which are to be found in the Language of the Fathers, and their Deſcriptions of *Paradiſe*, which all of them did firmly believe and agree in, and upon which Belief was founded, that *Univerſal Uniform Practice* of Praying for the Dead. For which

I ſhall now give my Authoritys, and ſhall here alſo confine my ſelf to the Fathers of the firſt four Centurys.

Tertullian. 192. TERTULLIAN Believed it his Duty to *Pray* and *Offer* for the Dead as appears from many places of his Works. I own however, That he had ſome ſingular Opinions, particularly, He divided the State of the Dead, into three different Claſſes, for he allowed the Souls of the Martyrs only to be with the Lord in Paradiſe. But to the Souls of the other Faithful departed, he aſſigned a place of Refreſhment, in ſome lower Region, which yet he calls *Abraham's Boſom*, and a Temporary *Receptacle* untill the Reſurrection. And the Souls of the Wicked, he placed ſtill lower in a place of Puniſhment, where they are, with diſmal Expectation, waiting their Sentence, at their Reſurrection. And this he thought the Parable of the Rich Man and *Lazarus* makes good. Theſe things are to be found in his Books *De Anima* Chap. lv. and lviii. and *De Reſurrectione Carnis.* Chap. xliii, and *Adverſus Marcionem* Chap. xxxiv. and *De Corona Militis* Chap. iii.

The ſame *Tertullian*, writing of the Duty of a Widow to her Deceaſſed Husband, ſays. *She ſhould pray for his Soul, and beg Refreſhment for him in the mean time, and that he may be entitled to the firſt Reſurrection. And Offer for him on the Aniverſary Days of his Death; for if theſe things ſhe do not, ſhe has thrown him off, as much as in her lies.* This he ſays in his Book *de Monogamia*, which,

which, tho' it was written after he became a *Montaniſt*, yet this was no part of *Montaniſm*.

So that whatever particular Notions he had about *Martyrs*, he agreed with the reſt of the Fathers in the Doctrine of a *Middle State*, and of *Prayers*, and *Offerings* for the Souls of the Faithful departed.

I take it to be a good Rule not to throw away the Fathers entirely as ſome do, nor to lay ſtreſs upon every thing that was ſaid by every one of them, but to have a great Regard for what they generally agreed in for the firſt Ages of Chriſtianity, before that Deluge of Errour which now infeſts the Church, had broke in upon her.

The Author of the Commentarys upon Job.

The Author of the Commentarys Upon Job to be found amongſt the Works of *Origen*, ſays. *We obſerve the Memorials of the Saints, and devoutly Crmmemorate our Parents, or Friends who die in the Faith, Rejoycing in their Refreſhment, and requeſting alſo for our ſelves, a Godly Conſummation in the Faith. Thus therefore we Celebrate the Death, not the Day of Birth: Becauſe they which die ſhall live for ever. And we do Celebrate it, calling together Religious Perſons with the Prieſts, the Faithful with the Clergy. Inviting moreover the Needy and the Poor, feeding the Orphans and Widows: That our Feſtivity may be for a Memorial of Reſt to the Souls departed, whoſe Remembrance we Celebrate, and to us may become a ſweet Savour in the Sight of the Eternal God.*

Here

Here we have Memorials, Commemorations, Remembrances Celebrated, and Alms given for the Dead, with other Coporal Deeds of Charity. The Prieſts and the People Joyned in theſe Anniverſary Celebrations. All the Faithful were concerned in theſe Offices, both for the ſake of the Dead, and for their own ſakes alſo, as being acceptable Service in the ſight of the Eternal GOD.

St. Cypri-an. 248. St. CYPRIAN that great Light of the Church, who flouriſhed before the Middle of the Third Century, in one of his *Epiſtles*, writing of *Laurentius* and *Ignatius*, whom he owns to have received *Palms* and *Crowns* from the Lord for their Martyrdom: Yet he adds. *We offer Sacrifices always for them, when we Celebrate the Paſſions and Anniverſary Days of the Martyrs.* It is in his xxxivth Epiſtle.

And in his lxxvi *Epiſtle* Edit. Rigalt. Paris 1666. which is inſcribed *ad Clerum et Plebem.* After he has ſhewed his Surpriſe at a certain Presbyters being left Executor to a Will, he gives this Reaſon for his ſurpriſe, *becauſe* Jampridem, *Long agoe it was decreed in a Council of Biſhops, that no Man ſhould appoint any of the Clergy or Miniſters of God, the Executors of Wills. Becauſe all who are honoured with the Divine Prieſthood, &c. ought to ſerve no where but at the Altar, and in Sacrificing.* And near the End of that Epiſtle he ſays. *That the Biſhops our Predeceſſors having Religiouſly taken this Affair into their Conſideration, wholeſomely providing,*

Did

Did decree, That no Brother ſhould at his Death appoint any of the Clergy Tutor or Curator to his Will: But if any did this, there ſhould be no Offering for him, nor Sacrifice Celebrated for his Reſt. Nor indeed did he deſerve to be mentioned in the Prayers of the Prieſts at the Altar, who would call away the Prieſts and Miniſters from the Altar.

Here in the firſt of theſe Two Paſſages taken out of St. *Cyprian*, Tho' he talks of Palms and Crowns which the Martyrs received from the Lord upon their Death, yet it is plain he means no more by them, but the Rewards peculiar to *Paradiſe* and not thoſe of the *Third Heavens:* Elſe he could not have approved of Offering Sacrifices for them, who were already Glorified, and as fully happy as being admitted to the Viſion of GOD muſt needs make them.

And by the ſecond Paſſage it is apparent, that in St. *Cyprian*'s Time it was eſteemed a great Puniſhment, a very heavy Cenſure, near of kin to Excommunication in its Effect, not to be Prayed for, nor to have Sacrifices Offered for the Reſt of the Soul after Death. So to be mentioned in the Prayers of the Prieſts at the Altar, was conſequently eſteemed a great Privilege: And why? Unleſs theſe Prayers and Offerings were uſeful to the Deceaſed for whom they were Offered. Now if they were uſeful in the Cyprianick Age, and here is full Proof they were then ſo eſteemed; I cannot help believing that they

are ſtill Uſeful, and ought to be perfor-med.

Cyrillus Epiſcop. Hieroſolymitanus 350.

CYRILLUS EPISOPIUS HIEROSOLYMITANUS, who flouriſhed about the middle of the Fourth Century, *Catecheſi Myſtagogica Quinta* gives us the Form of Praying for the Dead, in his Time, at the Celebration of the Euchariſt in theſe Words.

We do, all of us, beſeech Thee, and we do Offer unto Thee this Sacrifice, ἵνα μνημονεύωμεν *as the Memorial of thoſe who dyed before us, Firſt the Patriarchs, Prophets, Apoſtles, Martyrs,* ὅπως ὁ Θεὸς ἐυχαῖς αὐτῶν καὶ πρεσβείαις προσδέξηται ἡμῶν τὴν δέησιν. *That God by their Supplications and Interpoſitions would hear our Prayers.* Afterwards *for all the Deceaſed Holy Fathers and Biſhops, and abſolutely, for all thoſe who have died from amongſt us believing their Souls will be much profited by the Prayers which are Offered up for them, at the Celebration of the Holy and Tremenduous Sacrifice, which lyeth now before us.*

Here we find Supplications and Prayers made for Patriarchs, Prophets, Apoſtles, and Martyrs, who are ſuppoſed to be profited by them, and the Tremenduous Sacrifice of the Body and Blood of Chriſt Offered for them. Here we alſo find the Saints departed preſumed to be making Supplications and Interceſſions to GOD in our Favour, but here is no Invocation of them, to Intercede for us, That ſtrange Doctrine was not then Invented, nor did the Fathers of this Age think of it, for they knew better, they knew they could not

not hear them, as not being yet admitted into the Beatifick Vision, or into Glory.

Dionisius the Areopagite, who flouriſhed after the middle of the Fourth Century, in his *Eccleſiaſtical Heirarchy*, Lib. 1. Chap. vii. ſpeaking of one that was then Dead, and whom he owned to be repleniſhed with Joy, and then not in fear of any change to the worſe, declares notwithſtanding. *That the Biſhops prayed for him, That God would forgive him all the Sins which he had committed through Human Infirmity, and* κατατάξαι, *give him his Place in the Light, and* χώρα, *Region of the Living, to the Boſoms of Abraham, Iſaac and Jacob, into the Place from whence Pain, and Sorrow, and Sighing, flyeth.* Dioniſius the Areopagite. 361.

And in his laſt *Chapter*, Part Second and Third, he ſays, *That they then Prayed for the Dead. And that the Body of a deceaſed Prieſt was laid before the Altar, and the Bodys of the Laity were laid near the Quires, below the Entry to the Place, at which the Clergy entered, while the Office for the Dead was performing. And that they were in Uſe then to perform this Office, for all the Faithful departed out of this Life, and to give ſolemn Thanks to God with Joy for their Happy Exit, and their pleaſant Reſt in the Boſoms of the Bleſſed Patriarchs, and prayed for the like Happy Death and Reſt after Death to themſelves.*

By which it appears plainly that this *Dyoniſius* believed a *Middle State* betwixt Death and the Reſurrection, and that the Practice of the Church in that Age, was

to have ſolemn Offices performed and Prayers ſaid for all the Faithful Departed.

Epiphanius. 368. EPIPHANIUS who flouriſhed after the Middle of the Fourth Centurie in his LXXV *Hereſie*, which was that of *Aërius* (the firſt Presbyterian in the whole World, and the only one for 1500 Years of Chriſtianity) writes of the Commemorations of the Names of the Dead, and of Prayers for them.

Queritur, by the way, whether is it not owing to the Presbyterians the genuine Succeſſors of this Heretick *Aërius*, and their Modern Notions or Whims, that this Early and Univerſal Uniform Practice of Praying for the Souls of the Faithful Departed, is ſo much laid aſide. And to their pretended Averſion to Popery, of which this Primitive Practice is not a Part, and to their not conſidering, or not knowing, or diſtinguiſhing betwixt what is truely and *properly* Popiſh and what is *Primitive* in the Church of *Rome?* Which I think ought to be Carefully done.

St. Gregory Nasian. 370. St. GREGORY NASIAN. in his Tenth *Oration*, ſays, *We giving Thanks to God for all things, do Recommend to Him the Souls of all thoſe who have firſt got into the Inn, as Travellers on the Road before us.* And then he particularly recommends his deceaſed Brother *Cæſarius*, that GOD would receive him.

St.

St. Ambrose in his *Sermon upon the Death of Valentinian*, after recommending him to God, ſays further, *I will yet take upon me to Interceed for him.—— Give me the Holy Myſterys into my Hands, and let us earneſtly beg Reſt for him, with pious Affection.* And a little lower ſpeaking of *Valentinian* and his Brother *Gratian*, he ſays, *You are both Happy, if my Prayers avail any thing. I will let no Day paſs without mentioning you. You ſhall be honourably remembered in all my Prayers. Every Night you ſhall have ſome Prayers ſaid for you by me. I will be frequent in my Offerings for you. Who can think it amiſs to name theſe Innocents? Who can forbid my frequent Recommendations of them.* And at laſt he concludes that Sermon thus. *O God moſt high, I beſeech Thee, that thou wouldeſt Raiſe theſe my Deareſt Young Diſciples, at the firſt Reſurrection; and that thou wouldeſt make them amends, for their untimely Death, by an early Reſurrection.* St. Ambroſe: 374.

And in his *Funeral Sermon for the Emperour Theodoſius*, he ſays, *O Lord give perfect Reſt unto Thy Servant Theodoſius, That Reſt which Thou haſt prepared for Thy Holy Ones.*

Here we have Recommendations of the Dead, we have alſo Prayers for them, and Sacrifices offered for them, and we have Reſt begged for them, and an early Reſurrection, and that they may be Sharers of the firſt Reſurrection, and yet they are ſuppoſed Happy and Innocent. From all which it is eaſy to ſee, That St. *Ambroſe*

believed the *Middle State* of the Faithful departed, to be a Happy State, but yet not ſuch as is to be enjoyed after the Reſurrection, and that while they continue in that *Middle State*, which is till Chriſt's ſecond Advent, the Prayers of the Living are Uſeful and Profitable to them.

St. *Auguſtine.* 396. St. AUGUSTINE in his xxxii *ſermon De verbis Apoſtoli*, ſays, That *Prayers for the Dead were Joyned with their Commemorations: For*, ſays he, *The whole Church obſerves this, as a Tradition from the Fathers, that there ſhould be Prayers ſaid for thoſe who have dyed in the Communion of Chriſt's Body and Blood, and that, that Sacrifice ſhould be Offered for them, and they remembred in it, in their proper place.*

Here again are Commemorations of the Dead, and Prayers ſaid, and the Sacrifice of Chriſts Body and Blood offered for the Dead. And St. *Auguſtine* did believe that thus it always had been done.

I ſhall now give ſome Authoritys, out of ſome few very Ancient Liturgys, for Praying for the Dead.

St. *James.* In the Liturgy of St. JAMES of JERUSALEM, The Prieſt prays thus. Μνήσθητι Κύριε *Remember, O Lord God of the Spirits of all fleſh, all the Orthodox whom we remember, and whom we have forgotten, from Abel the Juſt even to this day. Do thou grant them Reſt in the Region where thoſe Live, who are in thy Kingdom, enjoying the delights of Paradiſe in the Boſoms of Abraham, Iſaac, and Jacob, our holy Fathers, from whence Grief, Sorrow, and Sighing*

Sighing are fled, in which the Light of thy Countenance doth viſit them, and ſhine for evermore.

In the Liturgy of St. MARK BISHOP of ALEXANDRIA this is to be found. *O Lord give Reſt to the Souls of our Fathers and Brethren, who hitherto have dyed in the Faith of Chriſt: And be mindful of our Anceſtors which have been from the beginning, Fathers, Patriarchs, Prophets, Apoſtles, Give Reſt unto all their Souls, O Lord our God and Governour, giving them plenty of thy good things, in thy holy Tabernacles in thy Kingdom.* St. Mark

In the Liturgy of St. CHRISOSTOME BISHOP of CONSTANTINOPLE. The Prieſt ſhall pray thus ἐπεύχεται, *Moreover we Offer to thee this reaſonable Service,* ὑπὲρ τῶν ἐν πίστει ἀναπαυομένων *for thoſe who Reſt in faith, for our Fathers and Forefathers, the Patriarchs, Prophets, Apoſtles, Preachers, Evangeliſts, Martyrs, Confeſſors,* ἐγκρατευτῶν, *the Continent, and for every Soul perfected in faith, eſpecially for our moſt Holy Immaculate, Bleſſed and Glorious Lady the Ever-Virgin Mary the Mother of God, for St. John the Baptiſt, the Prophet and forerunner* (of Chriſt) *for the holy and famous Apoſtles, and for this Saint, whoſe Memory we Celebrate: And for all thy Saints, for whoſe* ταῖς ἱκεσίαις, *Supplications, Viſit us O God, and Remember all thoſe who have dyed in the hopes of Reſurrection to Eternal Life. Alſo* ὑπὲρ ἀναπαύσεως καὶ ἀφέσεως τῆς ψυχῆς τοῦ δούλου σου, ὁ δεῖνα *for Reſt and Remiſſion of the Soul of thy Servant* N. *O, our God* ἀνάπαυσον αὐτὴν, *Give it to Reſt in a bright place, where there is no* St. Chryſoſtome.

ſadneſs

ſadneſs nor ſighing: Make it reſt where it ſhall be viſited with the Light of thy Countenance.

By Praying for the Bleſſed *Virgin* in this Liturgy it is plain the Fathers of this Age had no Notion of her being carryed up to the *Third Heavens*, which the Papiſts Celebrate with an Anniverſary Solemnity, far leſs did they imagine it was proper to Pray to her, and this is agreeable to what I have already Cited from St. *Jerome* who believed her in Paradiſe and not in the *Third Heavens*, when he ſays in his Epiſtle to *Paulina*, that in Paradiſe *they enjoy the Company of Angels, Reign with Chriſt, and are with Mary the Mother of our Lord*, &c. Now St. *Jerome* flouriſhed from the Year 370 to 420. ſo that then the Bleſſed *Virgin* was not Prayed to, and here we find her *Commemorated* and Prayed for, which ſhews that theſe Fathers believed a *Middle State*, and that even the Bleſſed *Virgin* was not *excepted* from taking it in her way to *Glory*. And they could not have thought it proper nor reaſonable to pray for her, unleſs they had believed her to be in *Paradiſe* and not in the *Higheſt Heavens*, for I can find no pretence for praying for any who are *perfectly* happy in the *full* Enjoyment of God in the *Glory* of the *Beatifick Viſion*.

All which makes it plain to me. *Firſt*, That ſince the Bleſſed *Virgin* has her appointed Place in *Paradiſe*, where ſhe muſt *remain* untill the ſecond Coming of her Son our Bleſſed Saviour. It were hard to imagine

gine any one elſe did or can get *Admiſſion* to the *Higheſt Heavens* before that time.

Secondly, This is a ſtrong Argument againſt the Popiſh Innovation of Addreſſing the Saints departed, for if the Bleſſed *Virgin* is in Circumſtances to reap any Benefit from the Prayers of the Living, which from what has been ſaid, appears to have been the Opinion of the Early Fathers of the Church, then it muſt be a very wrong thing to Addreſs her, for whom we rather ought to Pray, and if it be a Sin to Addreſs her, as it certainly is, then what other Saint departed can be reaſonably Addreſſed by us?

In St. Basils Liturgy for the *Church of Syria* it is ſaid. *Be mindful, O Lord, of them which are Dead, and are departed out of this Life. And of the Orthodox Biſhops, who from Peter and James the Apoſtles untill this Day, have clearly Profeſſed the right word of Faith, and namely of Ignatius, Dioniſius, Julius, and the reſt of the Saints of worthy Memory. Be mindful, O Lord, of them alſo who have ſtood unto Blood for Religion, and by Righteouſneſs and Holyneſs have fed thy holy Flock.* St. Baſil.

In the Apostolical Constitutions. *Lib.* viii. *Chap.* xii. In the moſt Ancient Liturgy extant, and which agrees with the ſhort Account of Adminiſtring the Holy Euchariſt in *Juſtine Martyr's* firſt Apology. we have this. Ἔτι προσφέρομέν Σοι. κ. τ. λ. *We alſo offer up unto thee, for all thy Saints who have pleaſed thee from age to age, the Patriarchs,* Apoſtolical Conſtitutions.

archs, the Prophets, the Juſt, the Apoſtles, the Martyrs, Confeſſors, Biſhops, Presbyters, Deacons, Sub-deacons, Readers, Singers, Virgins, Widows, Laicks, and all whoſe Names thou knoweſt.

And *Lib.* viii. at the latter end of the xlth and the beginning of the xliſt *Chapters*, you may find this. *Furthermore concerning thoſe, who are at Reſt in Chriſt— he ſhall add theſe, Let us pray for our Brethren who are at Reſt in Chriſt. That the merciful God, who hath received his ſoul may remit unto him every ſin, voluntary and unvoluntary, and of his Goodneſs and Clemency place him with all thoſe who have pleaſed him, and done his Will from the beginning of the World, in the Region of the Godly, who Reſt in the Boſom of Abraham, Iſaac and Jacob, where no ſorrow nor ſadneſs nor ſighing can come.— And then let the Biſhop ſay, O Thou who art Immortal by Nature, and without end, by whom every Creature Mortal and Immortal was made, who made Man the Rational Creature and Citizen of the World Mortal, and promiſed the Reſurrection, who didſt not ſuffer Enoch and Elias to taſte of Death, O God of Abraham, God of Iſaac, and God of Jacob, as they are Living, and not as Dead, becauſe the ſouls of all live with thee. And the ſpirits of the Juſt, whom no Torment ſhall touch, are in thy hand, becauſe they are ſanctified in thy hands, do thou now look upon this thy ſervant whom thou haſt choſen, and taken into the other State, and forgive him in whatſoever he has offended, willingly, or unwillingly: And let thy good Angels attend him and place him*

him in the Boſom of the Patriarchs, Prophets, and Apoſtles, and of all who have pleaſed thee, from the beginning of the World, where there is no ſorrow nor Grief, nor ſighing, but a place for the Godly, free from all diſturbance, and a Land for the Upright, where they enjoy Tranquility: And for thoſe who behold the Glory of thy Chriſt, through whom in the Holy Spirit, be unto thee Glory, Honour, Worſhip, Thankſgiving, and Adoration forever. Amen.

And now to conclude, as we find ſuch Prayers for the Souls of the Righteous departed in all the Ancient Liturgys, ſo until the latter end of the ſixth Century, or the beginning of the ſeventh, there was not the leaſt Word to give Countenance to the Modern Notions and Practice of the Church of *Rome*, in relation either to their *Purgatory*, or their *Praying* to the *Saints departed*. And even St. GREGORY THE GREAT Himſelf, who flouriſhed at the latter end of the ſixth Century, has a Prayer in his Liturgy, which is ſtill retained in the *Cannon* of the *Maſs*, and which to my thinking, is Inconſiſtent with the preſent Doctrine of that Church, *Purgatory* wherein the Faithful are ſo far from *Reſting*, that they are, according to them, in greater *Torments*, than even the Wicked are truly to be in, till after their Reſurrections, ſo that it is evident their *Modern Purgatory*, was not then hatched, or thought of, it was not then ſo much as in Embrio, tho' it ſoon after this Period ripened apace.

St.

Pope *Gregory* the Great.

St. *Gregory*'s Prayer is this, *Memento, Domine, famulorum tuorum cunctorum et cunctarum qui nos præceſſerunt cum ſigno fidei; et Dormiunt in ſomno pacis. Ipſis, Domine, et omnibus in Chriſto quieſcentibus, Locum Refrigerii, Lucis et Pacis ut Indulgens Deprecamur.*

That is, Lord Remember all thy Servants both Men and Women who have gone before us with the Sign of Faith, and now do ſleep in the ſleep of Peace. Lord we beſeech Thee that thou wilt Vouchſafe unto them, and unto all that Reſt in Chriſt, a place of Refreſhment, of Light and of Peace.

How can a Soul Reſt in *Purgatory*? And if it isadmitted into the *Beatifick Viſion*, what occaſion is there for farther praying for it? Can it be proper to pray for Light to a Soul poſſeſſed of Light, or for Peace to a Soul admitted into the Boſom of the Father? Can a Soul need Refreſhment in the *Higheſt Heavens?* Therefore, I conclude the Papiſts were not aware of the Conſequence when they retained this Primitive Prayer, which Confutes their Notions and Doctrine of *Purgatory*, which even by this Prayer appears to be of a latter Date than the Prayer it ſelf.

I Now come in the laſt Place to ſhew that ſeveral of the moſt Learned Proteſtant Divines of the Churches of *England* and *Scotland*, did believe this *Middle State*, which I have been Proving. And therefore I ſhall bring ſome of them to Vouch for me. But before I begin with them, I ſhall tranſcribe one Paſſage out of Mr. *Calvin*'s Inſtitutions for the ſake of thoſe who are fond of his Authority. Calvin.

Calvin's Inſtitutions, chap. xxv. § 6. He ſays, Upon the Subject of the *Middle State* and the *Boſom of Abraham*. " That the " Bleſſed Company of Holy Spirits is called " Abraham's Boſom, and it is enough for " us to be received by the common Fa- " ther of the Faithful, when we have done " with our Warfare upon Earth. More- " over ſince the Scripture every where " commands us to wait for, and expect " the coming of *Chriſt*, and that it delays " the Crown of Glory till then. Let us " be contented with theſe Marches thus " Divinely ſet us, and allow that the Souls " of the Juſt, when they have finiſhed " their Warfare, do ſit down together in " a Bleſſed Reſt, where with a Happy Joy, " they wait for the Enjoyment of the promi- " ſed Glory: And ſo all things are kept " in ſuſpence until *Chriſt* the Redeemer " does appear. And there is no doubt but " the Wicked are in the Circumſtances " St. *Jude* Aſſigns verſ. 6th. to the Devils, " that they are reſerved in Chains until they

" they be dragged into the Puniſhment that
" is deſigned for them.

This Paſſage plainly ſhews that *Calvin* believed a *Middle State*, and that conſequently the Righteous are not admitted into the *Third Heavens* nor the Wicked condemned to the *Torments* of *Hell Fire* before their Reſurrection, however ſome People have endeavoured to explain away theſe Words of *Calvin* into a quite different Meaning from what the Words naturally bear. *Calvin* was too Learned a Man not to know that, in this, he delivered the Mind of the Fathers of the Early Ages, and had he adhered to them in every other material Thing, as he did in this, it might have prevented much Miſchief which happened by deſerting them.

Biſhop Bilſon

Thomas Bilſon Lord Biſhop of *Wincheſter*, in his Book, entiled *The Survey of Chriſt's Sufferings for Man's Redemption, and of His Deſcent into Hades*, &c. *London* 1604, p. 540. In the Folio Edition. Says, " Then
" was *Peter* a ſlender Divine, who hearing
" theſe Words from his Maſter's Mouth
" did after openly proclaim, That *David*
Acts.ii.34 " was not aſcended into Heaven. *Acts.* ii.
" 34.

And p. 541. He ſays, " Neither do I
" find any Scriptures, that allow the Saints
" Deceaſed, the ſame place of Glory where
" Chriſt now is at the Right Hand of God,
" in the *Higheſt Heavens*, till the laſt Day
" come.— The Scripture ſaith *Abraham's Bo-*
" *ſom* (into which *Lazarus* was carryed by the
Angels

" Angels) is a Place of Comfort after Death,
" and upwards far from Hell.

And p. 542. He ſays, " Now the Word
" *Haſhamiim* in Hebrew, being not the
" ſingular Number, muſt have divers Man-
" ſions in it, as well as the Air and Fir-
" mament have divers Regions and Spheres,
" to make the Name of *Haſhamaiim* agree
" to either of them. So that when *Chriſt*
" is ſaid to have Aſcended above all the
" Heavens. Nature, Reaſon, and Gram-
" mar, beſides Scripture, ſeem to teach us,
" That He Aſcended above that Part of
" the *Third Heavens* where the Apoſtle
" noteth *Paradiſe* to be, And conſequent-
" ly, if the Souls of the Righteous decea-
" ſed be in *Paradiſe*, they are not yet in
" the *Higheſt Heavens*, where *Chriſt* ſitteth
" in the Glory of the Father, and whi-
" ther they ſhall be admitted, at the laſt
" Day, when *Chriſt* ſhall come again to
" take them unto Himſelf, and to have
" them for ever with Him, in the Poſ-
" ſeſſion and Communion of His Kingdom
" and Glory, that they may be like the
" Angels.

I might here bring large Citations from that Great and Learned Prelate *Arch-Biſhop Uſher* as on my ſide, tho' he concludes in effect againſt me, becauſe of the large Catalogue of Fathers, he has Judiciouſly brought together, in his *Anſwer to the Challenge made by a Jeſuite*, upon the expreſs Head of Prayer for the Dead, by which tho' he has handſomely Confuted the Jeſuite,

Arch-Biſhop Uſher

ſuite, yet he has proved the Thing, as I plead for it, effectually, But I muſt beg leave to ſay, tho' with much Reſpect and Deference to the Memory of ſo Great and Learned a Man, that he has brought better Authority for Prayer for the Dead, than he has brought Arguments againſt it. He has produced a great and noble Cloud of Witneſſes, both Ancient and Excellent who prove the thing, and their Teſtimony is much too ſtrong for his Reaſonings againſt their Practice. And I reckon ſo early and ſo good a Practice would have gone more eaſily down with ſo knowing a Divine, but for the Warmth of his Zeal againſt the Notorious Corruptions of it by the preſent Church of *Rome*, to which I attribute his Demurr. But I humbly think *Reformation* is a better thing than *Deſtruction*. It were hard to renounce the Good Old Articles of the Creed, becauſe the Council of *Trent* has added as many New Ones to them. It is much better to *Renounce* the *New* and *Hold* to the *Old*. And this I take to be the Rule of our Reformation, however in ſome Inſtances we have left it, or not come up fully to it hitherto, as is Evident from the Office of *Commination*.

Biſhop Forbes.

Dr. *William Forbes* Lord Biſhop of *Edinburgh*, and the firſt Biſhop of that See, in his *Conſiderationes Modeſtæ & Pacificæ*, p. 248 and 249, ſpeaking of Prayer for the Dead, ſays, " But I wiſh the Church of " *England*, which in other Reſpects de-

" ſerves

" ſerves ſingular Praiſe for having ſhewed " her Moderation in many other things, " tho' perhaps not of ſo great Importance, " had rather conformed her ſelf to the " moſt Ancient Practice of the whole Ca- " tholick Church, then to have entirely " rejected it, and laid it altogether aſide, " to the great Scandal of almoſt all other " Chriſtians becauſe of ſome Errors and " Abuſes which did afterwards creep into " it.

And in the ſame 248 page. He highly Commends that Prayer in the Communion Office in King *Edw.* VI's firſt Liturgy, which I have ſet down in my foregoing Notes upon 1. *Theſ.* V. 23. And this Learned Prelate, in ſeveral other Parts of his excellent Book, very judiciouſly ſteers the Right Middle Courſe, and does not in the leaſt Lean towards Popery, nor yet does he reject Primitive Uſages, tho' they be often, but falſly, branded with the Name of Popery.

The Learned and Great *Joſeph Mead* in his *Comment. Apocalyps.* Lib, iii. p. 519. Speaking of the Reſurrection of the Dead and of Judgment. Says, " I do not re- " member that there is any other Day of " Reward pointed out to us any where in " the Holy Scriptures, beſides the Day of " the Reſurrection and Judgment alone. Joſeph Mead.

And this Great Man was alſo for two *Reſurrections* as you may ſee in his *Lib.* IV. *Epiſtle* XX. p. 770, 1771. And in the ſame place he is for *Prayers for the Dead,*

which he ſays were Primitive, and he thinks, founded upon the Primitive belief of a Firſt Reſurrection which the Living then Prayed the Faithful departed might have a ſhare in.

In *Perkins Demonſtration of the Problem*, Vol. II. of his Works, p. 526. § 3. *London* 1617. You may find theſe words. "Beſides (ſays he) the ancient Writers do "commonly affirm, that the Souls of the "Faithful are reſerved in ſecret Habitacles (out of Heaven) not enjoying the "ſight of GOD, until the laſt Judgment. And he Quotes *Iræneus*, *Origen*, *Chriſoſtome*, *Theodoret*, *Theophylact*, *Euthymius*, *Aretas*, *Lactantius*, *Hilary*, *Prudentius*, *Ambroſe*, *Auguſtin*, and *Bernard* to ſupport him in this.

Dr. *Hammond.* Doctor *Hammond*, in his Annotations on 2 *Tim.* i. 16. a. ſays, "It is certain that "ſome meaſure of Bliſs, which ſhall at the "Day of Judgment be vouchſafed the Saints "when their Bodys and Souls ſhall be re-"united, is not till then enjoyed by them "and therefore may ſafely and fitly be "prayed for them. This I think a great deal from this Reverend and Learned Doctor, every thing conſidered.

Biſhop *Taylor.* Doctor *Jeremy Taylor* Lord Biſhop of *Down* and *Connor*, in his *Hiſtory of the Life and Death of the Holy Jeſus*, Part. iii. Sect. 16. p. 423, 424. ſays, "Paradiſe is "diſtinguiſhed from the Heaven of the "Bleſſed, being it ſelf a Receptacle of Ho-"ly Souls, made illuſtrious with Viſitation

"of

" of Angels, and happy by being a Repo-
" ſitory for ſuch Spirits, who at the Day
" of Judgment, ſhall go forth into Eternal
" Glory. In the Interim Chriſt hath trod
" all the Paths before us, and this alſo we
" muſt paſs through to arrive at the Courts
" of Heaven. After which this good Bi-
ſhop proves this from the Authority of the Primitive Fathers undeniably.

Alſo in his *Funeral Sermon on the Counteſs of Carberry*, October 1650 from 2 Sam. xiv. 14. he ſays of the Faithful departed. That " They envy not, and they lie in a Boſom " where there can be no murmur.— And a little lower, he ſays. " We ought to " deſire of GOD, with hearty and conſtant " Prayer, that GOD would give them a " Joyful Reſurrection, and a Merciful Judg-
" ment.

And in his *Sermon* Preached at the *Funeral* of *Sir George Dalſton*, September 28. 1657. which is ſubjoyned to his *Worthy Communicant*, London 1674. he has a great deal to my purpoſe, ſo much that were I to tranſcribe all that makes for me of that Sermon, I ſhould Re-print the whole of it. I ſhall therefore ſhew you his Concluſion only, which is in p. 441.

" I have now made it as evident as Que-
" ſtions of this Nature will bear, that in
" the State of Separation, the Spirits of
" good Men ſhall be bleſſed and happy
" Souls: they have an Antepaſt or Taſte of
" their Reward; but their great Reward
" it ſelf, their Crown of Righteouſneſs

" ſhall not be yet; that ſhall not be untill " the Day of Judgment — The Confirma- " tion of the Saints Felicity, ſhall be at the " Reſurrection of the Dead.

Then he Quotes ſeveral Texts of Holy Writ, and ſeveral of the Fathers to Juſtify his Opinion, and then p. 444. he ſays. " It " is the Doctrine of the Greek Church un- " to this Day, and was the Opinion of the " greateſt part of the Ancient Church " both Latin and Greek; and by Degrees " was in the *Weſt* eaten out, by the Do- " ctrine of Purgatory, and Invocation of the " Saints; and rejected a little above two hun- " dred Years ago in the Councel of *Florence*.

He then goes on p. 446 and 447, to ſhew how the contrary Doctrine was hatched to favour *Purgatory*, and how inconſiſtant this Primitive Doctrine is with *Purgatory*, and the *Invocation* of the *Saints departed*.

Mr. *Thorndike*. Mr. *Thorndike* in his *Epilogue* Lib. iii. Chap. 26, 27, 28. is full and plain for me, and particularly Cap. 28. p. 333. he ſays. " It " hath been a Cuſtom ſo general in the " Church to pray for the Dead, that no " beginning of it can be aſſigned, no time, " no part of the Church where it was not " uſed. And tho' the rejecting of it makes " not *Aerius* an Heretick, as disbelieving " any part of the Faith, yet had he broke " from the Church upon no other Cauſe " but that, which the whole Church be- " ſides him owned, he muſt, as a Schiſma- " tick, have come into *Epiphanius* his Liſt " of Hereſies, intending to compriſe all

" Parties

" Parties ſevered from the Church. And in the reſt of that Chapter he fully owns the Duty of praying for the Dead, and alſo that this Primitive Practice is founded as I have alledged upon a *Middle State* appointed for the Faithful departed, as differing from the State of Glory, which is to be revealed after the Reſurrection and Judgment.

Alſo in his *Juſt Weights and Meaſures*, Chap. xxii. p. 159. Treating of the Commemoration of the Dead, in particular, he ſays. " But I muſt by no means leave this " place, till I have paid the Debt which I " owe to the Opinion which I have premiſed and openly profeſs, again and again, " that we *weigh not by our own Weights*, nor " *mete by our own Meaſures*, if believing one " Catholick Church, and enjoying Epiſcopacy and the Church Lands, upon that " Account, we recall not the Memorial of " the Dead, as well as of the Living, into " this Service. There is the ſame Ground " to believe the Communion of Saints, in " the Prayers, which thoſe that depart in " the higheſt favour with GOD make for " us; in the Prayers which we make for " thoſe, that depart in the loweſt Degree " of Favour with GOD; that there is for " the common Chriſtianity; namely the " Scriptures interpreted by the perpetual " Practice of GOD's Church. Therefore " there is Ground enough, for the Faith of " all Chriſtians, that thoſe Prayers are accepted, which deſire GOD to hear the

" Saints

" Saints for us; to ſend the Deceaſed in " Chriſt Reſt, and Peace, and Light, and " Refreſhment, and a good Trial at the " Day of Judgment, and accompliſhment " of Happineſs after the ſame. And ſeeing " the abating the firſt Form, under *Edward* " VI. hath wrought no Effect, but to give " them that deſired it an Appetite, to root " up the whole; what Thanks can we ren- " der to GOD, for eſcaping ſo great a " Danger, but by ſticking firm to a Rule, " that will ſtick firm to us, and carry us " through any Diſpute in Religion, and " Land us in the Haven of a quiet Conſci- " ence; what troubles ſoever we may paſs " through, in maintaining, that the Refor- " mation of the Church will never be ac- " cording to the Rule which it ought to " follow, till it cleave to the Catholick " Church of Chriſt in this Particular.

Biſhop *Pierſon.* The Great and Learned *Dr. Pierſon Biſhop of Cheſter*, in his moſt Excellent, Learned, and Plain *Expoſition of the Creed*. On the fifth Article, *He deſcended into Hell*, ſays, " The moſt Ancient of all the Fathers, " whoſe Writings are extant, were ſo far " from believing that the End of Chriſt's " Deſcent into Hell, was to tranſlate the " Saints of old into Heaven, that they " thought them not to be in Heaven yet, " nor ever to be removed from that place " in which they were before Chriſt's Death, " until the General Reſurrection. Others " thought the *Boſom of Abraham* was not " in any place which could be termed *Hell*.

After

After this Declaration I think it is very apparent that this Excellent Biſhop was too good a Chriſtian, and too knowing and Learned a Divine to be againſt what he knew and acknowledged to be the Sentiments of the moſt Ancient of all the Fathers.

I have another Learned Prelate on my ſide, I mean *Biſhop Bull*, who has two Sermons upon Acts i. 25. *That he might go to his own place.* The Inſcription of the firſt of which is. *That the Soul of Man ſubſiſts after Death in a place of Abode provided by God for it, till the Reſurrection.* And of the ſecond is. *Concerning the Middle State of Happineſs or Miſery, allotted by God to every Man preſently after Death, according as he has been good or bad in his paſt Life, inconſiſtent with the Popiſh Doctrine of Purgatory.* Biſhop *Bull*

I hope we ſhall ſoon have theſe two Sermons and ſeveral other Manuſcripts written by this Learned Biſhop, publiſhed by the Care of that Ingenious and Worthy Gentleman Mr. *Nelſon*, to whom I owe my having ſeen them ſo early, and I muſt acknowledge it gave me no ſmall Satisfaction to find by them, that I had agreed ſo exactly with this great Man in what I had written both of the *Middle State* of Happineſs and Miſery, betwixt Death and the Reſurrection, and alſo in thereby Diſproving, if I may not ſay, Confuting, the Popiſh Doctrine of *Purgatory*; and their *Prayers to the Saints departed*, for I had written all I have here Printed upon this Subject from the Holy Scriptures before

before I had heard of theſe Sermons. I make no doubt but we ſhall have a very Correct Edition of theſe *MS.* of this Learned Biſhops writing, ſince they are the Care of one ſo Capable, who himſelf deſerves very well of the Publick upon many Accounts, and particularly for his Excellent *Companion for* the Feſtivals and Faſts of the Church of England, *&c.*

Dr. *Sherlock.* Doctor *Sherlock* in his *Practical Diſcourſe concerning a future Judgment*, Edition third, London 1693. Chap. ii. has a great deal to my purpoſe, and after wading through the Argument and with more Caution than was needful, he at laſt comes to ſpeak up. and p. 159 he ſays. " And the Truth is, if " all Men have a final Sentence paſt on them, " as ſoon as they go into the other World, " it is very unaccountable, why Chriſt at " the laſt Day ſhall come with ſuch a terri- " ble Pomp and Solemnity to Judge and " Condemn thoſe who are Judged and Con- " demned, and Executed already, as much " as ever they can be.

" And therefore in the Parable of *Dives* " and *Lazarus*, we have no mention of their " being Judged; but *Lazarus* was carryed " by an Angel into *Abraham's Boſom*, *&c.*

And p. 160. he ſays. — " but *the Rich* " *Man was dead and buried, and lift up his* " *Eyes in Hell* or *Hades* (not *Gehenna*) which " ſignifies the State of ſeperate Souls, and " it ſeems of wicked Souls, and was in " Torment, but how he came thither, it is " not ſaid: There is no Notice given us of

" any

" any Judgment which ſat on him, or who " carried him thither; and therefore if we " may gueſs by the Analogy of the Parable, " as *Lazarus* was carried by an Angel into " *Abraham's Boſom*, ſo *Dives*, having no " good Angel to guard him, fell into the " Hands of wicked Spirits, *&c.*

But p. 162. he comes to his Concluſion of the matter, which takes up the pages following to p. 170. And therein he plainly and fairly owns all I contend for. That Mankind ſhall not be finally Judged till Chriſt's ſecond Coming. That till then they are Allocated to their reſpective States according to their Behaviour upon Earth. But that till then they neither go to *Heaven*, that is, the *Third Heavens*, nor to *Gehenna*. And that till then there is no *proper particular Judgment*. And that the Devils till then are not ſo miſerable as then they are to be. For till then they believe and tremble, and ſo are not in *Gehenna* till then.

Mr. *Wall* in his *Hiſtory of Infant Baptiſm* part 2d. Chap. viii. p. 268. of the Octavo Edition, London, 1705. has very many things to my purpoſe, from the middle of that page to near the middle of page 271. but the Book being in ſo many Hands, I ſhall not tranſcribe what he ſays. But if the Reader will conſult him, it will appear he is fully on my ſide, and he Quotes amongſt our firſt Reformers that were of this Opinion *Tyndal* in his Anſwer to Sir *Thomas More*, and *Frith* in his Anſwer to Biſhop *Fiſher*, whoſe reaſons he gives us and which in my Opinion are very good and ſtrong. Mr. *Wall.*

I ſhall Quote but one Author more, whoſe name however I know not, his little Book is called, *A Vindication of the Reverend Dr. George Hickes. And the Author of the Seaſonable Apology, &c.* This Learned Author alſo is fully on my ſide, as may be ſeen p. 16. where he Approves of "*A Middle State* of leſs "perfect Happineſs and Glory, wherein the "Soul may be ſuppoſed to be continually ad-"vancing to greater Meaſures of Holineſs "and Purity, and ſo become fitter for the "more immediate Fruition of Almighty "God; and in order thereto may be pre-"ſumed to wait with ſome earneſtneſs for "the Reſurrection and that compleated "Happineſs, that is to follow thereupon. Nor does this Author advance this without Book, as appears from p. 17.

I pray God Grant *Light*, *Reſt*, and *Refreſhment*, to all thoſe who have died with the *Sign* of *Faith*. And to us who are *alive*, that we may ſo *live* in the *Fear* and *Love* of God, and in *Charity* towards one another, that when *Death* doth come, we may be *carryed* by the *Holy Angels* into *Abraham's Boſom*, and there make daily *Progreſs* in *Holineſs* and *Perfection*, till at laſt, when our *Pure Souls* are *Re-united* to our *Purified Bodys* at the *Reſurrection* of the *Juſt*, we may be *led* into the *Holy* of *Holys*, the *Third Heavens*, to the *Boſom* of the *Father*, by the *Captain* of our *Salvation Jeſus Chriſt*, there to *remain* with Him to all *Eternity*, who with the *Father* and the *Holy Ghoſt* is One God bleſſed for ever. *Amen.*

Halleluia, Halleluia, Halleluia.

FINIS.